

CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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ILLUSTRATIONS FROM LIFE.

BY A. C. DIXON, D. D.,

Pastor Ruggles Street Church, Boston, Mass.

THE BLOOD FOR ALL. (276)

John 13:8; Rom. 3:25; 1 Cor. 11:25;
1 John 1:7; Rev. 7:14.

A New York pastor during the war was going through an army hospital when he heard a dying young man on a cot exclaim, "The blood! the blood! the blood!" He went to him, supposing that he was thinking of the carnage on the battle field, and told him to be quiet and not meditate upon such dreadful scenes. "Oh," replied the dying Christian, "I was speaking of the blood of Christ that cleanseth from all sin," and resting in the merit of that blood he died peacefully. When Bengel, the author of the "Gnomes," one of the greatest scholars of his age, was on his death-bed, he sent for a student, and asked him to give him a word of comfort. The student, surprised and embarrassed, replied that he did not know how to comfort one so much more learned than he. "Can you not think of a promise that will help me?" replied the distinguished scholar, and the student repeated, "The blood of Jesus Christ his Son cleanseth us from all sin." "That is enough; it is just what I needed," and Bengel, the scholar, died peacefully, resting on the merit of the blood.

An old herdsman of Dartmoor was taken with his little grand-daughter to a hospital in London, and when the physician told him that they could do no more for him, he said to his grand-daughter, "Repeat some verses from the Bible," she turned to the same Scripture: "The blood of Jesus Christ his Son cleanseth us from all sin." "Read it again," he asked, and she read it. Please put my finger upon it and trace the letters as you read it. She took in her little hand the trembling finger, and traced the words, "The blood of Jesus Christ his Son cleanseth us from all sin," and the old herdsman died peacefully, resting in the merit of the blood. The blood, you see, was just what the dying young

soldier in the hospital needed, and the learned commentator Bengel needed, and the illiterate herdsman of Dartmoor needed. Salvation through the blood is the need of the young and the old, the ignorant and the learned, the poor and the rich, the moral and the immoral.

IN HIS HOME. (277)

Acts 4:12; Rom. 5:1-2; and 8:34;
2 Cor. 5:21.

The other day I was at the battery, watching the proceedings of the Commissioner's court as the judges passed upon the cases of emigrants, about whom there was some doubt. I was greatly interested in a group consisting of father and mother and two or three children. The old man said he had come over to visit his son in a Western town. "What is your son's occupation?" asked the judge. "A farmer, sir." "Where does he live?" When the place was mentioned, the judge declared that he was well acquainted with the community, and that there were certainly no prosperous farms there; it was a manufacturing town. "How long do you expect to stay?" continued the judge. "As long as I wish," was the reply. "Who pays your expenses?" "My son." "Will he pay your return passage?" "Certainly he will." Just then the door opened and a well-dressed lady entered. She seemed to see the old people. The judge, turning to her, asked, "Do you know these persons?" "Oh, yes," she replied, "they are my husband's parents." "Have you invited them to this country?" "Certainly," she said. "Are you able to look after them and pay their return passage?" "Oh, yes, we have plenty of money." There were no more questions, and the old people left the room happy and smiling. They entered through the standing of another; they passed before the judge's court because of the merits of another. No one doubted the words of

the woman who stood for them, and upon her assurance she passed through. So we stand before God on the merits of Christ; He assumes all responsibility for our salvation; He takes our place. And this standing before God enables us to work righteousness. The two old people could have done nothing in this country, so long as their standing was in question. They must first get into right relation with the government before they can be happy and useful. No man can do right until he gets right with God. All his doings up to that time is "filthy rags."

FORCE OF HABIT. (278)

Jer. 13: 23; John 8: 34; Rev. 22: 11.

Even from a good habit we sometimes need to be freed. Men may perform religious duties by routine until they become mere machines. They act not from principle. I have heard of a dog belonging to a Presbyterian elder which went to church every Sunday, slept in front of the pulpit during the sermon, shook himself during the doxology, and walked out with a joyful expression. The old Presbyterian elder died, and a Baptist deacon bought his farm. The dog remained on the farm, went with the Baptist family to the village next Sunday, and on arriving at the Presbyterian church he was surprised that the family did not turn in as usual, but he went in, lay down before the pulpit, slept through the sermon, went home after the service, and for five or six years, as long as his dogship lived, he kept up the habit of attending his own church. He could not be induced to change his denominational relation. There was no principle involved; it was simply the force of habit. Just as that dog went to church by force of habit we often go through family prayers, reading the Bible, and other religious duties, in the most mechanical way. If we truly believe in Christ, continue in His Word, and know the truth, we shall be freed from mechanism. The life principle within us will work.

IGNORANCE MAY BE THE MOTHER OF CRITICISM. (279)

1 Tim. 1: 7 and 6: 20; Jude 10.

And the lack of Biblical knowledge, which some of the critics show, is amusing, if not alarming. I read of one the other day who said he could not accept that story about the ark; he was a dealer in lumber, and the ark was 450 feet long, 75 feet wide, and 45 feet high, and if it had been filled with food and animals it must have weighed thousands of tons. "Now," he said, "you cannot make me believe that men could carry such a thing as that through the wilderness." His mixture of the arks is a fair sample of the mixture for which some critics of the Bible are noted. They dip into the Word here and there, read magazine articles on it, books about it, but have never carefully and persistently studied it. May we seek to continue in the Word rather than to criticize it!

FREEDOM THAT LASTS. (280)

Ps. 103: 12; John 8: 36 and 10: 28.

Three prisoners in a Wisconsin penitentiary escaped by digging a tunnel after the fashion of the Libby Prison tunnel. They worked on it two years, and finally, at an opportune time, made their escape. In the fresh, free air they felt very happy, but in less than ten days the officers of the law had put them behind the walls again, and they stopped up the tunnel. Their temporary freedom did not last. But the man who has been freed by Jesus Christ shall never be brought into condemnation. His guilt has been annihilated. He stands before God as if he had never sinned.

"Oh, for such grace let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Father's praises speak!"

A WORD IN SEASON. (281)

Prov. 25: 11; Acts 24: 25; Col. 4: 6;
1 Pet. 3: 15.

During a naval battle an English vessel had been swept by shot and shell. More than one-half of the marines were dead or dying; their bodies covered the deck. Captain Haldane ordered the reserves to come up and take the places of the slain, and when they reached the deck and saw the bodies and blood of their slain companions they were seized with a panic. The captain drew his sword, and, rushing before them, said: "Cowards that you are. I wish you were in h—!" An old Scotch marine went quietly up to the captain, and, saluting him, said: "I believe that God answers prayers, and if your prayer had been answered where would we be?" After the battle the captain thought of the faithfulness of this old marine, who had been slain during the conflict. It led him to reflection, to prayer, to Christ. Captain Haldane became a preacher in the city of Edinburgh, and through his influence Robert Haldane, whose voice shook Geneva as he proclaimed the Gospel, was converted; all traceable back to the faithful testimony which the old Scotch marine bore to Christ in that critical hour. More weighty than the responsibility of fighting for his country; more weighty than submission to his superior; more weighty than the terror of the bloody scene before him, was the responsibility of testifying for Christ. The love of Christ constrained to it.

A GRATEFUL BEAST. (282)

Is. 1: 3; Rev. 5: 11, 12.

In the Zoological Gardens at Philadelphia some time ago the large puma was suffering from an abscess; the keeper lanced it and relieved the animal of pain. A few days afterwards on entering the house the keeper noticed that the door of the puma's cage had by some means opened, and the animal was at large. He feared that he might be attacked, but much to his surprise the puma fell at his feet purring and showing every sign of friendliness. It just gave up to his guidance as he led it back into the cage. There was some-

thing like gratitude in the instinct of this ferocious beast, which had been relieved of pain by the hand of its kind keeper, and it was willing to acknowledge it. It was thus that Saul of Tarsus was tamed. He saw Jesus the Savior. A view of his loving face and pierced hands took all the fierceness out of him. He was charmed, magnetized, hypnotized, by the love of the Lord. Shall the wild beast in the garden at Philadelphia put the sinner to shame? Shall a panther by its instinct recognize kindness, while men refuse to be grateful for the sacrifice of Christ on the cross?

RIGHT RELATION. (283)

Rom. 5: 10; 2 Cor. 5: 19.

A moral man in Brooklyn some time ago was arrested and sent to Sing Sing. Years ago he was immoral and had been sent to the penitentiary for a long term. He took advantage of his liberty in connection with the medical department and escaped. He went West, married, came to Brooklyn, and was living an honest, industrious life with his wife and baby. He was arrested and sent back to the penitentiary, because, though he was all right with his wife and child and the community, he was all wrong with the State of New York. I hope the governor pardoned him. But his being all right with the community did not make him right with the State of New York, and your being right with men does not make you right with God, though when you get right with God you are certain to get right with men. Jesus died on the cross that you might be reconciled to God; that is, brought into right relation with a just God.

COULD NOT LIVE A DOUBLE LIFE. (284)

1 Kings 18: 21; Matt. 6: 24.

Fred. Charrington, who is now at the head of one of the greatest missionary works in London, was at one time a clerk in his father's brewery. Through the testimony of an American preacher, talking to him in a compartment of a railway coach, young Charrington accepted Christ, and consecrated his life to his service. He began at once to do philanthropic work among the poor, opening night schools and teaching the ragged children the way of life and virtue. He soon found that the greatest obstacle in the way of the progress of his philanthropic work was the public houses, most of which had his father's name upon the signs. He said to himself, "I must quit either the business of making drunkards or curing drunkards. I work at night to cure drunkards and during the day to make drunkards." God gave him the victory, and he decided to leave the brewery business and keep on in the work of saving men. His father, in a fit of rage and disappointment, disinherited him, but before his death he relented, and gave to the son the money which he has been using for the glory of Christ and the uplifting of East London. The light of his new career and character is driving away the shadow of former days.

HOME INSPIRATION. (285)

Ps. 128: 3; Prov. 31: 23; Acts 10: 2.

We are told in an ancient legend that when Theseus was about to enter the labyrinth with drawn sword in hand to destroy the monster, his sister Ariadne tied around his ankle a silken thread and told him that when he felt the gentle pulling of this thread he might know that she was thinking of him. In the struggle with the monster the gentle tug of the silken thread strengthened the hero's arm and helped to make him victorious. How beautifully this illustrates the sympathy between husband and wife. He goes out to struggle with the monsters of perplexity, it may be of misfortune. If he can feel the gentle pulling of the silken thread of sympathy at home it makes him brave and patient.

VALUE OF EXPERIENCE. (286)

Rom. 5: 4; Gal. 2: 20; 2 Tim. 1: 12;
1 John 5: 20.

Christianity deals with facts. The facts of the birth, the crucifixion, the resurrection of our Lord cannot be set aside; and, when you have seen Christ as our Savior and Master, we have an experience which is a fact no one can disprove. When Cranmer was at the stake, his executioners asked him for the reason why he believed that Christ was divine and the Bible inspired. The old martyr replied: "I have preached many times on this subject, but just now I have only one reason which is sufficient." Putting his hand upon his heart he said: "He is in here; I have Christ within me." "Do you believe the Bible?" asked a learned sceptic of a plain blacksmith. "Yes, sir," was the reply. "Why do you believe it?" he asked. "I am acquainted with the author," was the convincing answer. When one becomes acquainted with Jesus Christ, it is easy to believe all that is said about him in the Word of God.

REGENERATION BEFORE EDUCATION. (287)

John 3: 3 and 12: 32; 1 Cor. 1: 23, 24.

The attempt to make men Christians by a process of education has been tried with dismal failure. Bishop Colenzo took a band of Zulu youth and gave them a good education in England. After they had advanced in their studies, he suggested that they now turn their attention to the consideration of the claims of Christianity, but, in the words of Dr. Gordon, "they kicked up their heels and went back to their former heathen practices." The good Bishop had to confess that his experiment was a failure. Hans Egede spent fifteen years in Greenland educating the people, attempting, as he said, to bring them to a standpoint where they would be intelligent Christians. With a broken heart he preached his farewell sermon from the text: "I have labored in vain; I have spent my strength for naught." Two years later John Beck succeeded Egede in this field. He began at once to preach Christ crucified, and the result

was the conversion of Karjanack, who became a flame of evangelistic zeal amid the frozen regions of Greenland. Christ's death and resurrection in their revolutionary power affected in him at once what fifteen years of training could not accomplish in others. Robert Moffat was told that if he went to preach to Africaner, the cruel thief would make out of his skull a drinking cup, and use his skin for a drumhead. But Moffat, trusting in God, went to Africaner and told him of the story of the suffering Christ and the risen Lord. The result was that the lion became the lamb; the cruel chieftain was transformed into an earnest Christian, so that Moffat, after years of association with him, wrote this testimony of his Christianity: "I do not once remember having occasion to be grieved with him, or to complain of any part of his conduct." Nothing short of the revolutionary power of the gospel can explain the experiences of Paul, Karjanack, Africaner, John Newton, Jerry McAuley and scores of others whose lives of wickedness have been won immediately and directly to lives of righteousness. Such has been the effect of Biblical teaching in many communities. James Calvert tells us that when he first arrived at the Fiji Islands the first thing he had to do was to gather up the bones and flesh which had been left over from a cannibal feast the day before. Within less than half a century, which is scarcely less than a speck of time in the cycle of evolution, these men, once cannibals, were sitting at the table of the Lord. The death of Christ revealed in the Bible, and symbolized by the broken bread and the pouring wine, had wrought this revolution. On the Island of Aneityum is the monument of John Geddie, bearing this inscription: "When he landed here there were no Christians; when he left here in 1872 there were no heathens."

THE BONDAGE OF LOVE. (288)

Gen. 29: 20; Luke 18: 43; Acts 4: 23; 27: 23.

Paul regarded himself as belonging completely to God. "Whose I am and whom I serve." He did not belong to God because he served him, but he served God because he belonged to him. The ties that bound him to God were the silken cords of love and gratitude. David said: "O, God, truly I am thy servant. Thou hast loosed my bonds." We make servants by binding bonds. God makes servants by loosing bonds. He links us to himself by liberating us from sin. I have read of an Englishman who, walking through the slave market at Cairo, saw a fine looking black man whom he determined, if possible, to release. He went to the Arab master and asked him the price. The slave learned that the Englishman was trying to purchase him, and it made him very angry. He had seen enough to know that this Englishman, if at home, would not dare to traffic in human flesh, but, now that he is in Egypt he is buying slaves with a view to making money. The black man said to a brother slave at his side, "I would like to put a knife into his heart." But the Englishman finished the bargain, and then came to the slave with

a paper in one hand and a roll of money in the other hand, saying: "Here is your liberty, and here is some money with which to begin your life of freedom. Go and make the best of yourself." The black man at first could hardly take it in. He said: "Do you mean that I am now a free man to do just as I please?" "Yes," said the Englishman, "that is just what I mean." "Well, if that is true, I beg of you the privilege of going with you and serving you as long as I live." The Englishman, you see, made him a servant by liberating him. To the liberated slave the highest freedom was the privilege of serving his benefactor. So God makes us his servants by giving us liberty. He binds us to himself by loosing us from sin, and the Christian wishes no higher liberty than the service of Christ.

A GOOD WITNESS. (289)

Matt. 5: 16; John 1: 48.

A man in Chicago heard a rescue mission worker make an earnest address, urging his hearers to become Christians. The man, who had been a detective in former years, made up his mind that he would shadow the speaker for 24 hours, in order to decide whether or not he was really what he claimed to be. On the following night he returned to the mission and said: "I am now ready to become a Christian. I heard our brother make his earnest plea last night, and I determined to watch him for 24 hours. I believe he is sincere, and I want you to pray for me." How many of us could stand the test of the detective's shadowing? Would he find us going to places, and doing things unworthy of the Lord Jesus Christ? If so, you may be certain that he would not become a Christian upon our testimony. To work worthy of Christ is the highest standard ever set before man, and the motive to please him in all things will make him consecrated and self-sacrificing.

NO GOOD DEED EVER LOST. (290)

Matt. 10: 42; Mark 14: 9; John 6: 12.

Julian Legrand, the great Paris merchant, gives an event in his own life which illustrates this. The firm to which he belonged was in financial straits. They decided in the morning that it would take \$100,000 to tide them over. Legrand went out and sought a loan amongst his friends, but the times were so stringent no one would lend him a dollar. He returned to his office dejected and despairing. While sitting there in a gloomy state of mind there was a tap at the door. The man who entered came up before the desk and said: "I hear, Mr. Legrand, that you are in need of money." "Yes," replied the merchant, "we certainly are." "How much do you need?" he asked. "Not less than \$100,000." "Draw me your note," continued the stranger, "for that amount, without interest for one year, and I will give you my check for it." Legrand looked at the man in astonishment, conscious that he had seen him before, but not able to identify him.

"But, pray, why have you come to our relief?" "When I was a small boy," said the stranger, "attending the public school, you came as one of the commissioners on examination day. I was poor and shabbily dressed, and thought that you would of course pay attention to the rich men's children, but expected no recognition for myself. I recited poorly, but after the exercises you put your hand on my head, spoke some kind words, told me to persevere, that I could do better if I would try, and assured me that the way to honor was open to all alike; all I had to do was to be resolute and push on. That, sir, was the turning point in my life, from that hour my soul has aspired, and I have never reached a good without blessing you in my heart. I have prospered and am wealthy. I now offer you but a poor return for the soul-wealth you gave me in that bygone time." Little did Mr. Legrand think, when he was speaking to the poor boy in the school, that he would reap such a fruitage from that little deed. And doubtless we will meet many such surprises in heaven. What we thought were the greatest occasions on earth, in God's estimation were small and insignificant; what we thought was the trivial, may have been in his sight the most important.

THE REWARD WILL COME. (291)

Mark 9: 41; Luke 6: 28.

It is said of Alexander the Great that when his army was on the march, he came upon a porter burdened with a pack of gold, which he had taken from the back of a poor donkey that had sunk under its load. "Cheer up," said the General, "and walk faster, for when you reach the tent, the gold you carry shall be yours." And the burden of work which we do because we love it, and because we love others for whom we toil becomes an enrichment which the idler never receives.

QUIET, UNSEEN WORK, IS IMPORTANT. (292)

John 4:37, 38; I Thess. 4:11.

Some time ago the span of the iron bridge across the Schuylkill, in Philadelphia, was removed and another one put into its place in less than nine minutes. A train passed over the old span, and nine minutes later a train passed over the new span. This was possible, because so much work had been carefully and efficiently done. For months the best workmen had been busy making the new span, and when the crisis came the work of taking out the old, and putting in the new, was done so quickly because of the previous preparation. And so it is in the great crises of life. It is the obscure, quiet hours that prepare us for emergencies. The man who walks with God in quiet obscurity will be ready for any sort of publicity that may be for the glory of God.

SEARCH THE SCRIPTURES. (293)

John 4:37, 38 and 5:39; Rom. 8:17;
2 Tim. 3:16; Rev. 1:3.

A friend told me the other day of an event in the life of a member of the English Parliament which he said he knew to be a fact. This member of Parliament was a merchant with many burdens, and he determined to take a vacation of two weeks. He instructed his confidential clerk to send him only telegrams and cablegrams, opening and answering such letters as he deemed important. In a large mail of letters, circulars and papers there came an unstamped envelope which the clerk placed among the unimportant correspondence. After the vacation was over the merchant, feeling one day that he had leisure decided to look through the pile of mail rubbish which he had on hand. He opened this unstamped envelope and found in it a communication from the Queen of England, offering him a baronetcy, and giving him 30 days in which to answer. Twenty-eight days had passed and only two remained. He hastened to answer the communication, and received the honor with thankfulness. How near he came missing what he considered the greatest honor of his life. And so it is with many of us. In the Bible is the heritage of wealth and honor beyond any bestowed by the crowned heads of earth. Shall we place this book among the common things to be neglected? If so, we shall turn away from the richest heritage ever given to man. It is here that we learn that we are heirs of God and joint heirs with Christ. We have all that comes through his grace, and will receive all to come through his glory. We possess now eternal life, and we rejoice in the more abundant life that is to come. The memory of Calvary fills us with faith and love. The prophecies of the Word fill us with hope. The God who spared not his own Son, but gave Him for our redemption, will not spare his wisdom and power in seeing that the prophecies are fulfilled.

THE NEED OF A PILOT. (294)

Ps. 32:8 and 37:5, 28.

It is possible for the Church to grow in weakness as it grows in numbers, but such will not be the case if pastor and officers and people look to the living Christ for guidance in meeting all emergencies. A church without faith in this invisible guide is like a steamer which was seen on Lake Michigan some time ago, forging ahead in a straight line and at last dashing itself to pieces upon the rocks. The captain had tried to take his boat from one place to another by his own unaided effort. He started the fires, and put the engine moving, then taking hold of the wheel guided the vessel out into the open. After going a short distance he was struck by a falling object and lost consciousness. Then the vessel steamed on without any hand to guide it. Other vessels receiving no response to their signals kept out of its way, and let it run on to destruction.

A CHRISTLY SPIRIT. (295)

Luke 9: 24; 2 Cor. 12: 15.

I heard the other day of the act of a great man. It was a young soldier in the Glasgow Infirmary. He had gone there because of a slight wound in the leg. It did not amount to much, but he thought it best to remain quiet for awhile. The doctor said to him: "Would you like to be bled?" "No," he replied, "I have no desire to be bled. But suppose that by your being bled the life of another man could be saved, what then?" "Oh," said the brave Scotchman, "that alters the case; if I can save another man's life by giving my blood, here's your man." In an adjoining room was a man who had been brought in almost dead from the loss of blood, and the doctors said the only way to save him was by the infusion of the warm blood of another into his veins. The Scotch soldier bared his arm, and let the doctor transfer his own warm blood to that of the dying man. After awhile the Scotchman fainted from weakness, and when he was brought to consciousness the first thing he said was: "Is he getting better? Does he want any more? Here it is." The willingness to be bled for the sake of another; the desire to sacrifice one's self upon the altar of the public good, is Christ-like, and God would make us truly great by leading us to be ministers of good unto others. Yield to his leading. Let Him thus make out of you what he would have you to do. And remember, "he that looeth his life shall save it." Giving is the best kind of getting.

HONESTY THE BEST POLICY. (296)

Jer. 17: 11; Prov. 22: 1.

A young man in a large dry good store was asked by a customer for some goods which the firm had had on hand for a long time. The customer was pleased with the articles, but before he purchased them he asked the question: "Are the goods of the latest commercial value and style?" The young man at once knew that they were not, but he hesitated a moment, thinking that if he would tell him that they were not the latest style he would certainly not buy them; and, if he told them they were, he would be telling a lie. But conscience conquered, and he said: "They are not of the latest style, but are of the very best quality." The man purchased more than he intended, and said to a friend afterward that the firm had gained him as a customer through the honesty of that clerk. The young man refused to receive what might have come to him in a way God would disprove. He gained more by being true, and God will never let us, in the long run, lose anything by doing right. There are men who have riches they did not receive from God. They gathered them in ways that were dark, and better for them a thousand times if they had no wealth than that their money should be stained with the blood of their own souls. Take prosperity, if it comes to you with God's approval, but refuse it if the devil would bestow it.

A FRIEND IN NEED. (297)

Luke 12: 8; Rom. 5: 6-8.

Napoleon had in his school at Brienne a young friend, Demasis, who greatly admired him and was glad to serve him when he was in power, but you remember that after Napoleon had quelled the mob in Paris and served at Toulon his authority was taken from him, and he was cast out penniless. He even meditated suicide, and was on his way toward the bridge from which he expected to throw himself, when his old friend, Demasis, met him and asked what was the matter. Napoleon frankly told him he was without money, his mother was in want, and he had despaired. "Oh, if that is all," said Demasis, "take this; it will supply your wants," and he handed him \$600 in gold.

Napoleon said afterward that he hardly knew why he took it, but he did, and rushed off to his cottage home. When Napoleon came to power he sought for Demasis far and wide. He wanted to promote him; he wished to enrich him, and it is said that Demasis still lived and served in one of his armies, but would not make himself known. The principle that made Napoleon seek for Demasis that he might exalt him, is the principle that Jesus Christ established and that men follow out in noble actions. We instinctively exalt those who exalt not themselves, but serve and sacrifice for others.

Some time ago a lady in a dry goods store in New York was remonstrated with by her employer for wearing such shabby clothing. She replied that she wore the best that she could afford. After further remonstrance she was dismissed from the firm, and for three weeks walked the streets seeking employment. That girl was found in a fifth-story tenement house with a thin blanket over her cold and lifeless body, starved and frozen. It was learned before the burial that the reason why she wore shabby clothes was that she was supporting a brother at Yale and helping an invalid father in Vermont. I wonder what that father and brother now think of her. Have they enthroned her as queen in their memories and hearts? She has won the throne to their affection by her self-sacrifice, and so Jesus Christ has won a place on the throne of our hearts by his unselfish ministry and his death upon the Cross. We respond to the noblest instincts of our nature when we crown Him Lord of all.

PULPIT POWER AND ELOQUENCE.

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"It is certainly a most valuable book."—J. Wilbur Chapman.

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EASTER ILLUSTRATIONS.

By FREDERICK BARTON.

CHRIST OUR LIFE. (300)

John 11: 25; Col. 3: 4.

After the battle of Inkerman in the Crimean war, some soldiers gathering up the dead for burial, and the wounded for the hospital, came upon the body of a young man who had drawn himself, being fatally wounded, to the shade of a tree, and he was lying with his head upon his arm as if asleep. As they picked him up they heard something tear, and looking more closely they saw an open Bible upon which he had placed his bloody fingers, and the congealed blood had carried with the finger a portion of the leaf. Scanning the leaf closely, one of them read aloud the words: "I am the resurrection and the life," and with that text upon the finger of the dead Christian, they buried him. Dying, he was really beginning to live. With his finger upon the promise that Christ was the life, he passed from the land of the dying to the land of the living; from struggle to conquest; from fog into brightness; from death to eternal living. "What think ye of Christ," as the God man, whom you need in life and death, on earth and in heaven?—A. C. Dixon.

SHALL NEVER DIE—LIVING SEED. (301)

Psalm 126: 6.

The extraordinary vitality of seed received a very curious illustration a few years ago in the silver mines at Laurium. The mines had been abandoned more than two thousand years ago as unworkable, and consisted for the most part of the "slag" produced by the working of the miners. An enterprising Englishman discovered that the slag contained plenty of silver, which could easily be removed by modern appliances. When the slag was removed to the furnace the next visit to the mine found the entire space covered with a most gorgeous show of poppies from the seed left under the slag when the mine was abandoned. After twenty centuries' rest they had bloomed as vigorously as ever, without the aid of a drop of water or any restorative other than the rays of the sun. God's word encourages the spiritual sower to look for a certain harvest from his sowing of the seeds of truth, for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The promise is certain of fulfillment because of the character of the seed he scatters. The seed may lie dormant for a time, but sooner or later, the seed will be exposed to the life, giving warmth of the beams of the "Sun of Righteousness," and yield an abundant harvest; some thirty, some sixty and some an hundredfold.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.—Holland

THROUGH DEATH'S TUNNEL. (302)

John 8: 12.

When we returned from Italy some years ago, the Mont Cenis Tunnel was newly opened, and we reckoned that it must be a dreary passage. We thought it must be very dark, and therefore we had better be provided with a candle. It would be damp and close, and therefore we reckoned upon closing every window, for fear we should breathe the impure air. But when we traversed that wonderful passage the carriages were well lighted, and much of the tunnel also, and we sat with open windows, finding it as easy to breathe as on the mountain side.

So shall the voyager along the good old way find that death is not what he dreams. Jesus will light the way, and the soul will need no candle of earth; fresh breezes from glory shall drive away the death-damp, and the music of angels make us forget our pain.—Spurgeon.

COUNTLESS CHALLENGED GOD. (303)

Is. 45: 9; Mal. 4: 13-18.

In the town of Hanover, in Germany, there is buried a German countess who denied the existence of God and ridiculed the idea of the resurrection. To further show her contempt for Christianity she ordered that on her death her grave should be built up of solid masonry and covered by large stones bound together by iron clamps. On this tomb was engraved her defiant challenge that through eternity this tomb should never be disturbed. But one day the seed from some tree, either blown by the wind or carried by a bird, became lodged in a small crevice of the tomb, where it soon sprouted and began to grow. And then, as if nature had seemed to mock the haughty infidel, she quietly extended the delicate roots of that seedling under the massive blocks of stone and slowly raised them from their place. And now, although scarce four generations are passed since that tomb was sealed, that most insignificant seedling has accomplished what God himself was challenged to accomplish.

FOLLOWING CHRIST. (304)

Matt. 28: 20.

Some Christians follow Christ only as far as Jerusalem; they believe in the Teacher and the Exemplar. Others follow Him to the cross and the tomb. They believe in His passion; they emphasize His death, His sacrifice, His blood. Easter carries us beyond the cross. He is risen; He lives; and because He lives we live also. We are not orphans; we do not look back to a Christ who is dead, nor forward to a Christ who is to appear; we live with a present Christ. "Lo, I am with you alway," is not a promise to the ear, broken to the heart.

"For warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."—The Outlook.

FRAGRANCE FROM SORROW. (305)

Heb. 12: 10.

It is John Burroughs who mentions the fact that flowers belonging to varieties usually scentless, frequently possess a decided fragrance after an especially severe winter. The statement, which would hardly be credited on the authority of a less careful observer, is certainly suggestive. It seems one of those sweet parables by which Nature is constantly lifting our thoughts to heavenly things, as if her laws and workings were like the shining ladder which Jacob saw in his dream.

LIFE OUT OF DEATH. (306)

Matt. 28: 8.

The valley of Chambrá, in India, is rich in its fertility and beauty. The cause of all this fertility is a wonderful spring which flows from the hillside, and furnishes water for the irrigation of the whole valley, and for the use of the people who live there.

Once, says the legend, the valley was without water, and there was desolation everywhere. The plants and trees were all withering and the people were dying of thirst. The princess of the place took the sorrows of her subjects much to heart. She consulted the oracle to learn how the constant curse of drought could be removed. The oracle said that if the princess of the land would die for the people, abundant water would be given.

She hastened to give her life. Her grave was made, and she was buried alive. Then forth from her tomb came a river which flowed down into the valley, restoring all languishing life in field and garden, and sending water to every door for the famishing people to drink.

Ever since the streams have continued to flow from the wonderful spring, carrying their precious benediction to every home. This old heathen legend beautifully illustrates what Christ did. The world was perishing for want of the water of life; Jesus died and was buried, and from his cross and broken grave poured out the river of the water of life for the quenching of the world's thirst. Its streams run everywhere, and wherever they flow the wilderness has been made to blossom like a garden of roses. Beauty blooms wherever they run. All the world's joy comes from the grave of our risen Lord.—J. R. Miller.

IMMORTALITY. (307)

James 4: 14.

The immortal life furnishes the only reasonable explanation of the early dying of those from whom society has the right to expect the most of good. The list of illustrious ones whose star sank back to the horizon before it had approached its zenith, is long and sad. At twenty-two Keats knew that he must die, and wrote his epitaph: "Here lies one whose name is writ in water." And Shelley, his friend, whose soul, rising, poured forth sweet notes, like the skylark of which he sang, died when only thirty. Mozart died at thirty-six; Raphael at thirty-seven; Burns before he was thirty-eight. No man in all his generation

had a clearer vision, or promised more for his age, than Frederick W. Robertson. Dying at thirty-seven, the scholar-preacher exclaimed: "It is all a mystery. Man is like a candle blown out by a puff of wind."

EASTER CELEBRATION. (308)

(Cor. 15: 54, 55; Heb. 7: 16.)

In no place, except Rome, is Easter more elaborately celebrated than at Bethlehem, Pa. If no Christ arose, how did Easter originate?

At five o'clock the service begins in the church, which is not able to contain the thousands who assemble. It is not of long duration, and soon the worshipers issue from the great doors and form a procession and wend their way to the cemetery to the measured tones of the trombones. There, guided by the sacristans, they form a large hollow square, in the center of which stand the ministers and choir.

Then the litany for Easter morning, instinct with faith and hope, is read in the gray of early dawn. While the service is in progress rosy shafts of light spring up the eastern sky, the mountain tops glow with marvelous hues, the valleys swim in seas of violet and green. Each minute the heavens grow brighter. In the west the paschal moon fades from sight. The glad songs of the birds are heard on every hand and suddenly, "in a moment," a great flood of golden sunlight bursts over the barrier of the eastern hills, transfiguring all the scene. The concourse sings with ringing voices the grand old hymns that rise like anthems to the praise of Him who is the resurrection and the life. After the bishop pronounces the benediction the vast throng slowly disperses.

TWO CONQUERORS. (309)

I Cor. 15: 57.

Some years ago, when I was in Paris, I went into the Salon, and saw two pictures. One picture represented a king lying on his death-bed. He was just dead; and his servants, who a moment before had flown at his word, were engaged in rifling his caskets and his wardrobes. What do you think was the legend beneath? "William the Conqueror." Such a victory. Just a moment dead, and his own servants were spoiling him! The other picture represented a man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and his is the victory, given unto every man that is of Christ Jesus; even of faith, which overcometh the world.—Ian Maclaren.

IMPORTANCE OF ETERNAL. (310)

Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross, and there are the words, "All that which troubles us is but for a moment." But under-

neath the great central entrance to the main aisle is the inscription, "That only is important which is eternal." If we realize always these three truths, we shall not let trifles trouble us, nor be interested so much in the passing pageants of the hour. We shall live, as we do not now, for the permanent and the eternal.

GOD'S EASTER DAY. (311)

I John 3:2.

Oh, it is Easter time now, and our homes and our churches shall wear a new beauty and be fragrant with richer praise and prayer, and the tall spires shall not point straighter toward heaven than the fragrant lilies shall prophesy our coming glory, since

"The lilies say, 'Behold, how we
Preach, without words, of purity.'"

Let us choicely remember that, by and by, comes God's greater Easter day, when He shall hold that magnificent service that celebrates not only the resurrection of Christ, but the resurrection of the world itself to life immortal, when the universe shall assemble to look on; and then around the altar and the throne in His temple, among the fragrant flowers of our finest humanity, that adorn every vase and column and candlestick therein may we be found in the beauty of the lily, in the likeness of our Lord!

A TRAIL IN DEATH VALLEY. (312)

Mark 6:29.

A good while ago I was making a horseback journey in the far Northwest. I was often a hundred miles away from any settlement. I was frequently entirely separated from my companions. But, though the country was wide and wild, there was no need that I lose my way, for before me the trail stretched on, and I was certain that, keeping my horses' feet in that, it would bring me to camp and rest. I used to say to myself, as I rode along: "See that trail? Somebody has been here before." It was a great comfort. Somebody had been there before. The tomb and all it means is, as yet, an unknown country to us. But we need not fear it, or think we shall miss our way. The Lord Jesus himself has been in a tomb.—S. S. Times.

HOPELESS RELIGIONS. (313)

Job 5:7.

A mother with a dead babe in her arms came to the god Veda and asked to have her child restored to life. The god Veda said to her: "You go and get a handful of mustard seed from a house in which there has been no sorrow and in which there has been no death, and I will restore your child to life." So the mother went out, and she went from house to house and from home to home, looking for a place where there had been no sorrow and where there had been no death, but she found none. She went back to the god Veda and said: "My mission is a failure. You see, I haven't brought the mustard seed. I can't find a place where there has been no sorrow and no death." "Oh," says the god Veda,

"understand, your sorrows are no worse than the sorrows of others. We all have our griefs and all have our heart breaks."

THE CROWN OF CREATION. (314)

Gen. 2:7.

Two or three young men who were visiting in Washington city recently went into the National Museum. Passing a cabinet they glanced at the label on it, on which were the words, "The body of a man weighing one hundred and fifty-four pounds."

"Where is the man?" one of the young men asked.

No one answered him. In the cabinet were arranged an odd assemblage of heterogeneous articles. Among them were two large jars of water; also jars containing different kinds of fats; other jars in which were phosphate of lime, carbonate of lime, a few ounces each of sugar, potassium, sodium, gelatine and other chemicals.

Another section held a row of clear glass jars filled with gases—hydrogen, nitrogen and oxygen; a square lump of coal and more bottles separately labeled phosphorus, calcium, magnesium and potassium. In a little jar was a fraction of an ounce of iron and near by was a lump of ill-smelling brimstone.

The materials in these cabinets are given in exact proportions as combined in an ordinary man.

"It is very curious and interesting so far as it goes," said one of the young men. "But where are the retorts and tubes and the fire and the chemist?"

The young men stood silent, staring at what seemed to them a gruesome assortment of carbon and sugar and gas and iron with a certain awe and disgust.

"And that is what I am made of?" one of them said. "That is all that goes to make—me!"

"That is all," said a bystander, smiling, and walked on.

But the young men did not smile. The cabinets had set before each of them, for the first time probably, the awful problem of his own being.

"If that is all that is needed," said one—"so much gas, so much lime, so much iron—we should all be exactly alike. There is something more which they cannot put into cabinets."

"Yes," said another under his breath, "that added by the unseen Power, who puts into these senseless elements that which makes man a living soul."

They stood a moment and then passed on in silence. To each of them his own soul and his God had suddenly become real before these cabinets filled with all the essentials for the making of a man—but One.—Youth's Companion.

CHRIST'S LIFE LIKE SPRING. (315)

The earthly life of Christ, from birth to resurrection, can be likened to the three months from Christmas to Easter. The sun is slowly gaining in power, but the night is still stronger than the day. Bright days will come when one sees that there is power in

the sun, but there come also the bleakest and stormiest days of all the winter. The power of evil never seemed so great as when the world rejected its Redeemer. But, after all, the victory of darkness and death is only seeming. Light and life are the real victors. Good is stronger than evil and is bound to prevail. This is what Easter means in the year, and this is what Christ's resurrection means in the life of humanity.

SINGING ON THE SHORE. (316)

1 Thess. 4: 18.

On the shores of the Adriatic sea the wives of fishermen, whose husbands have gone far out upon the deep, are in the habit of going down to the seashore at night and singing with their sweet voices the first verse of some beautiful hymn. After they have sung it, they listen until they hear brought on the wind, across the sea, the second verse sung to their brave husbands as they are tossed by the gale—and both are happy. Perhaps, if we would listen, we too might hear on this storm-tossed world of ours, some sound, some whisper, borne from afar to tell us there is a heaven which is our home; and when we sing our hymns upon the shores of earth, perhaps we may hear their sweet echoes breaking in music upon the sands of time, and cheering the hearts of those who are pilgrims and strangers along the way; yes, we need to look up—out, beyond this low earth, and to build higher in our thoughts and actions, even here!

DYING UNTO SIN, LIVING UNTO CHRIST. (317)

Gal. 2: 20.

In the part of New England where I spend my summer holidays I have seen a parable of nature. Two little saplings grew side by side. Through the action of the wind they crossed each other. By and by the bark of each became wounded and the sap began to mingle until, in some still day, they became united together. This process went on more and more and by and by they were firmly compacted. Then the stronger began to absorb the life of the weaker. It grew larger and larger, while the other grew smaller and smaller, withering and declining till it finally dropped away and disappeared. And now there are two trunks at the bottom and only one at the top. Death has taken away one; life has triumphed in the other.—A. J. Gordon.

PIKE'S PEAK OF THE BIBLE. (318)

1 Cor. 15: 14.

In the heart of the Rockies you will behold many a lofty peak that excites awe and admiration. Yonder in the distance, clad in a shadowy veil of whiteness, may be seen the twin Spanish peaks. Yonder is Cheyenne mountain, there King's mountain. Yonder the Crystal range, all of them lifting their heads aloft as if to kiss the sky bending over them. But in the midst of all this grandeur there is one that towers above them all—Pike's Peak, sun-crowned, snow-capped, hoary-headed all

the year round. The doctrine of the incarnation of the Son of God is a lofty theme; that of the forgiveness of sins a joyous one; the way of salvation by faith in Christ a necessary one; but the resurrection is the Pike's Peak of the Bible—in grandeur, sublimity, necessity, towering above them all. It was a wonderful thing, indeed, that Christ should leave his throne in glory and come down and tabernacle on the earth; a marvelous thing it was that he came to do for us. But what would it all have amounted to, if, when he had poured out his life on the cross and been laid away in the new tomb, his body had remained in the grave and moldered back to corruption? A dead Christ could not save us. The resurrection is verily the Pike's Peak of Bible doctrine.—Ernest Thompson.

SEED-SCATTERERS. (319)

John 6: 63.

The very best thing we can do for people in this world of sin and sorrow is to get the words of Christ into their hearts. It is like scattering flower seeds on the black lava beds about the fiery mountain's base—in the crevices the seeds will root and grow, and sweet flowers will bloom by and by. Christ's words are living seeds from which spring up heavenly plants to beautify and bless bleak and dreary lives over which sin's fires have rolled. The tiniest hand and the weakest can scatter these seeds in some bare spot where they will grow.—J. R. Miller.

HOW TO ANSWER DEATH. (320)

1 Cor. 15: 55-57.

Death is an eloquent preacher. He speaks without a platform and without a book, but he says what he has to say with power and the irresistible cogency of argument. The only way to answer death is to get the soul so full of the life of Christ that mortality can leave no abiding mark upon it here or hereafter.

CUT GEMS. (321)

Eph. 2: 5, 6.

"Easter is remarkable for this: That it seems to take the most stupendous thoughts, and through the familiar personality of Jesus, brings them to men's apprehension and affection."—Phillips. Brooks.

2 Cor. 5-1. (322)

"If the soul lose this poor mansion of hers by the sudden conflagration of disease, or by the slow decay of age, is she therefore homeless and shelterless?"—James Russell Lowell.

"ON EARTH AS IN HEAVEN." (323)

Matt. 6: 10.

O, chime of sweet Saint Charity,
Peal soon the Easter morn,
When Christ for all shall risen be,
And in all hearts new-born!
That Pentecost when utterance clear
To all men shall be given,
When all shall say "My Brother," here
And hear "My Son," in heaven!
—James Russell Lowell.

STUDIES IN NEGLECTED TEXTS.

For Easter Sermons.

By G. B. F. HALLOCK, D. D.

LESSONS AT THE SEPULCHRE.

Mark 16: 1-8.

Christ's body was deposited in the sepulchre a little before sunset on Friday. He rose early on Sunday morning. As this involved one whole day and parts of two other days, the time is rightly described, according to Jewish usage, as three days; or rather, the resurrection was on the third day. Viewing the incident of the resurrection as recorded by Mark, let us learn a few lessons:

I. Love does not sit still.

The Jewish sabbath had ended at sunset the evening before, but too late for anyone to visit the sepulchre; but starting at dawn and arriving at sunrise, the women friends of Jesus approached His grave. We are plainly told the object of their errand. It was in loving ministry to anoint the body of Christ. They had loved Him. Though His cause looked hopeless, they loved Him still, and with woman's fidelity came to enbalm His body. To visit a grave, to visit it in the dim twilight of an eastern daybreak, would try most women under any circumstances. Their courage was born of their love. Love overcomes fears and acts.

II. Difficulties are phantoms.

On the way a great difficulty loomed up before them: "What shall roll away the stone?" But they continued their journey, though with thoughtful, downcast eyes. But as they approached the garden, "looking up" they "saw that the stone was rolled away." How often the difficulties Christians fear disappear when approached. As with these women, the difficulties we anticipate are anticipated for us in heaven, and are removed before we reach them.

III. God does not ask us to believe blindly.

He did not ask these women to accept an angel's testimony without confirming evidence. "Come and see." "Come, see the place where the Lord lay." "Come, see the napkin by itself and the grave-clothes by themselves and the empty tomb. No Bible truth is better proven or more universally accepted than the resurrection of Christ. God offers His people abundance of confirming evidence.

IV. God is better to us than our anticipations.

The women would have asked for more and would have been grateful had some one placed before them Christ's cold, lifeless body. Weeping, they would have been satisfied with so little comfort as that. Yet Jesus Himself was living, risen and coming to meet them. When they knew part they wept. When they knew the whole they were comforted. Are we quite sure we see all when we weep over God's providential dealings with us? In the end He may give us instead of a dead hope a living realization.

V. Divine love has messages for the repentant.

These women were given a blessed commis-

sion: "Go quickly, and tell His disciples that He is risen from the dead." Interest is added to this message by the fact that erring Peter was given special mention—"and Peter." Peter especially. It was a gracious token to him, notwithstanding his sin. He was not honored, however, because of his sin, but because he was sorrowful and repentant. For broken-hearted sinners here is sweet consolation.

VI. Fear and joy are not strangers.

The sight they had seen and the message they had heard threw the women into a tumult of emotion. "They trembled and were amazed." The expression is not intended to indicate so much horror or fright, but is parallel to the phrase in Matthew—"With fear and great joy." They were filled with awe and gladness. Christ was alive again! Let us not forget how much occasion these women had for their excitement and joy. And the same occasion is ours today.

EASTER.

Matt. 28: 5-7.

These words were spoken by an angel to the two Marys at the door of Christ's sepulchre early in the morning of the first Easter Day. "He is risen!" was the glad message.

I. When the angel addressed the women at the tomb, they were reminded that Christ's resurrection was the fulfillment of His own words. "He is risen, as He said." Long before His death He asserted that He had power to lay down His life and power to take it up again. When the Pharisees asked a sign, He gave them that of the Prophet Jonas. When opposition began to show itself, we read that "from that time forth began Jesus to show unto His disciples how that he must go into Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised up again the third day." While they abode in Galilee, Jesus said unto them, "The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He will be raised again." Over and over again He told them this. Did you ever stop to think what darkness and despair would settle down upon this earth were it not for the fact that Christ did rise as He said?

II. Notice, secondly, that the women were not asked to receive even an angel's testimony blindly. They were offered evidence. "Come, see the place where the Lord lay." "Come, see the napkin by itself, and the grave clothes by themselves, and the empty tomb. They were not asked to believe without some proof. Neither does God ask us to accept the resurrection without evidence.

1. There is, for example, a great amount of circumstantial evidence, like that given to the women.

2. There is also the irresistible longing of our hearts. We wish for immortality. The wish is a great argument; for God surely

would not have given to all men such a long-ing only to disappoint.

3. Furthermore, we have the fact of universal belief. There is not a nation, and probably never was a nation, without the belief, in some form or other, of a country beyond the grave where the weary are at rest.

4. Again there is the suggestions of nature. God has filled all nature with the emblems of this doctrine; the coming of spring time brings a resurrection; the springing grass, the birth of the butterfly, etc. Many scientific facts suggest the same.

5. Better than all, we have direct testimony—and it is very credible testimony. We have the testimony of men whose every personal interest would have lead them to deny the fact of Christ's resurrection. They had to seal their testimony with their blood. They were imprisoned and scourged and banished and martyred because they continued to preach Christ and the resurrection. They were not bribed to give the evidence. All bribes were of those who would deny.

III. Notice, thirdly, that these women were given a commission. It was to go and tell the good news. "Go, quickly, and tell His disciples that He is risen from the dead." We are told by Mark, that Mary "went and told them that had been with Him as they mourned and wept." Oh, how many mourning and weeping disciples there are still! How much some of Christ's disciples need this message today. Go, you, and tell. Tell of a living, not a dead Christ; tell of a victorious, not a conquered Christ. It will bring comfort in any trouble. Christ's resurrection is the one abiding hope for ourselves and our departed friends. "Because I live, ye shall live also."

RESURRECTION LOVE LESSONS.

Mark 16: 2-7.

On the evening of our Lord's death, Friday, His body was buried. On the next day, the Hebrew sabbath, our Saturday, by Pilate's authority the stone of the sepulchre was sealed and a military guard posted in front. In the dawn of Sunday an earthquake rent the tomb asunder and an angel heralded the resurrection of our Lord. Today the whole civilized world stands around that open grave and rejoices in the risen Christ. Let us listen to some of the love lessons we may learn at the open grave of Jesus.

I. Love is early. Human love was "very early" at the tomb. But Jesus and His angels were still earlier. Human love is a very sweet and precious thing, but it can never keep pace with the Divine love. Our love may be drawn out toward the departed loved ones, but our love could not wish them so well nor do so much for them as the Divine love, outrunning our wishes, has already done for them.

II. Love is mighty. "When they looked the stone was rolled away."

"Looking at some trouble lying

In the dark and dread unknown,

We, too, often ask with sighing,

'Who shall roll away the stone?'

But before the way was ended,

Off we've had with joy to own,

Angels have from heaven descended,

And have rolled away the stone."

The Divine love is better to us than all our fears. It is mighty in our behalf, and as we go lovingly forward we find the obstacles in the path of duty removed.

III. Love is comforting. "Be not afraid," was the reassuring word of the heavenly messenger. They were in great sorrow and also now suddenly smitten with fear. How grateful to their hearts must have been these words of comfort.

IV. Love sends on errands. "Go." "Go tell." "Go tell His disciples that He is risen from the dead." This is your Easter commission. We are told by Mark that Mary "went and told them that had been with Him as they mourned and wept." Oh, how many mourning and weeping disciples there are still! How much some of Christ's disciples need this message today! Go, you, to them quickly and tell. Tell of a living, not of a dead Christ. Tell of a victorious, not a conquered Christ. It will bring comfort in any trouble, cheer to any sorrowing heart.

V. Love makes promises. "He goeth before you into Galilee; there shall ye see Him." The disciples went, and they saw Him, as was promised. We are to see Him too. "We shall be like Him, for we shall see Him as He is." And until that time He is constantly "going before." Do you drag faintly up the mount of temptation? He goeth before. He was "led into the wilderness to be tempted." Do you tread wearily the pathway of poverty? He goeth before. "The Son of Man hath not where to lay His head." Do you walk alone in the by-way of desertion? He goeth before. "All the disciples forsook Him and fled." Do you journey sadly to the grave of a loved one? He goeth before. "Jesus therefore groaning in Himself cometh to the grave" of His friend Lazarus. Are you near the valley of the shadow of death? He goeth before. He "became obedient unto death, even the death of the cross." Because Jesus literally trod every pathway of human sorrow, so now spiritually He goeth before to give triumph in the hour of temptation, comfort in trial, strength in weakness, courage in danger, victory in death. "He goeth before." "There shall ye see Him." These are the promises the disciples heard. Like promises are made to us, the first for our every earthly experience, the other for the fruition of all our experiences when we pass from them into heaven.

These and such as these are the love lessons we all may learn as, at this Easter season, we tarry at the open grave of our risen Lord. Let us take them unto our hearts and joy in them, for to this end were they given.

CHRIST RAISING THE WIDOW'S SON.

"And it came to pass the day after, that He went in to a city called Nain," etc. Luke 7: 11-15.

This miracle shows Christ as the central figure, and emphasizes certain aspects of His nature.

I. First, it shows His supernatural knowledge. How natural it is with us all when we find ourselves or others in great distress or anxiety, like the Psalmist, to ask the question: "Doth God know?" How often is our poor, feeble faith ready to wonder if God really knows how poor we are, how greatly tempted we are, how sorely afflicted or in what bitter anxiety we are. And what a comfort it is, then, to be assured that He does see and know and understand all about us. Christ knew of that death far over in Nain, understood entirely the poor widow's circumstances, and timed His visit to the city in order to meet that funeral procession.

Not only does Christ see and know, but He cares.

II. For, secondly, we see here Christ's sympathy. Jesus met the procession; He saw it all, and felt it all, and His heart went out in compassion toward that poor afflicted mother. No sigh or tear ever fails to awaken a sympathetic response in His great, tender heart. It was true then. It is true now.

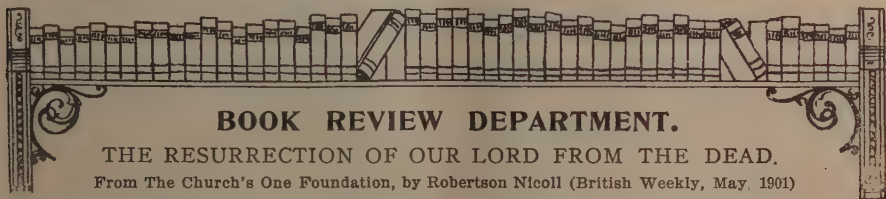
III. The incident reveals also Christ's authority. Though he was a stranger, yet when Christ came and touched the bier the bearers felt in some strange way that He pos-

sessed authority, and they "stood still," submitted at once to His will.

IV. Above all, the incident reveals His almighty power. It is easy for one of us to say, "Weep not," to a broken-hearted fellow-creature, but hard for us to dry up the tears. Jesus did both. Death relinquished his prey in the presence of his conqueror. Christ came to abolish death and bring life and immortality to light.

1. Let us see in this mighty miracle a pledge of that solemn event, the general resurrection. The same power that here raised one dead person can and will raise all mankind at His appointed time. All things are equally easy to Him, for all power is given unto Him. They that are in their graves shall hear His voice and shall come forth. Death shall be swallowed up in victory.

2. We may take this miracle also as a parable of redemption. Many about us are dead in sin. Many a mother weeps more bitterly today over her wandering boy than if she were following him to the tomb. The one great need of those dead in sin is the life of which Christ alone is the source. In Him is life. He can raise to a new life souls that now seem dead in worldliness and sin. Let us never despair of any soul.



BOOK REVIEW DEPARTMENT.

THE RESURRECTION OF OUR LORD FROM THE DEAD.

From The Church's One Foundation, by Robertson Nicoll (British Weekly, May, 1901)

When Strauss' first "Life of Christ" was published, an eminent critic said that his theories would be shattered against such facts as the Resurrection of our Lord and the conversion of St. Paul. So it has turned out. In dealing with the Resurrection of Christ we shall first of all state the meaning of the fact, next adduce its evidences, and in conclusion examine the explanations of its deniers. Students will see that, in criticising the explanations, we make much use of Strauss' first Life of Jesus. We do so partly because no one can say that Strauss was prejudiced on the side of orthodoxy, but also because he of all those who have measured swords with Christ was the strongest, the ablest, the most candid, the most loyal to facts as he conceived them. No other sceptical critic can lay claim to a more piercing genius, to a genius which, like a flash, often lightens up in an instant the tangled underwood of thought, and attains its goal at once.

I.

When Jesus died, the spirit which He had commended to the holy hands of the Father was received. The crucified body was laid in the grave. On the third day the grave was left empty, the Redeemer had risen to a new life. "One place alone had ceased to hold its prey, A form had pressed it, and was there no more;

The garments of the grave beside it lay,

Where once they wrapped Him, on the rocky floor.

He only with returning footsteps broke

The eternal calm wherewith the tomb was bound;

Among the sleeping dead alone He woke,
And blessed with outstretched hands the hosts around."

He was not called back to the life of mortality. His body was transfigured into fresh lustre and beauty. It was the glorified body of the Resurrection. It was the same body that had been committed to the tomb, and yet it was not the same, for it was revived and transformed, and past the dominion of death forever. In this body He manifested Himself to His disciples, and as this body could not live to die, He took leave of the world in the quiet triumph of the Ascension. The Resurrection and the Ascension go together. Christ's body, if it had remained on earth, would have been with us still; but it was expedient for us that He should go away, and a cloud received Him from the sight of the faithful. The two points on which faith must fasten are the empty grave and the ascension of the glorified body into the heavens. To all these there is the unbroken testimony of the New Testament. There is a strange and not quite honest effort on the part of some in these days to accept the Resurrection of Christ in words while actually denying it. But to talk of the resurrection of the spirit is preposterous. The spirit does not die, and therefore cannot rise. What is meant by those who hold such opinions is that the life of Jesus

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is like any other life, persistent beyond death. But that has nothing to do with the resurrection of the New Testament, and nothing to do with resurrection of any kind. The one resurrection of which the New Testament knows, the one resurrection that allows to language any meaning, is the resurrection of the body, the resurrection which leaves the grave empty.

II.

The Resurrection of our Lord from the dead is in a sense the greatest of miracles, and no doubt needs to be proved by clear evidence. What happened when Jesus died on the Tree? Those who slew Him had no doubt. He had been defeated, stricken into powerless silence. What did His disciples think? Did they understand that His death did not end all, that it was in itself a triumph to be followed by the triumphs of His Resurrection, His Ascension, His Session on the Eternal Throne? On the contrary, they were weighed down, discomfited, overborne by thoughts of gloom, defeat and death. They were stupified and silent mourners, whilst He—the Sword of the Spirit—was quiet in the holy grave. Nothing is more certain than the hopelessness of the disciples, and it is that which gives such extraordinary weight to their witness. The stories of the Gospel cannot here be examined in detail, but no reader can fail to see the moods of the disciples, the bewilderment, the despair, the dawning bliss, the half-believing rapture ending at last in an undying joy, and coming from the sober certainty that the Lord was risen indeed, and that the whole face of life and death had been changed. Now the question is what took place between the deep depression at the death of Jesus and the triumph that followed? What was it that made the sheep, so panic-stricken when the Shepherd was smitten on Good Friday, bold as lions on the day of Pentecost? The answer of the Gospels is that the Resurrection had happened. How can we account for the wave of strength and hope that suddenly swept over the deeply despondent disciples, and made them the conquerors of the world? Between the blank despair and the exultant gladness are we to place a delusion, a lie? No, between them we place the risen Lord, and nothing but the fact of His triumph will explain how those who had been trying in vain to deaden the agony of disappointment were suddenly filled with life and might and courage,

realizing that when their Master made the step from old things to new, He made it for all His brethren.

Again, we have the uncontradicted testimony of St. Paul, a testimony which appears the more weighty the longer it is studied. We find the witness in the first extant New Testament writing, the first Epistle to the Thessalonians, "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven Whom He raised from the dead, even Jesus." "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." They are right who say that the Apostle is appealing to the unquestioned and universal belief of Christians. In 1 Corinthians 15: 5-7 St. Paul with calm precision enumerates five appearances of the Lord after His Resurrection. He also reminds the Corinthians of what he had delivered to them first of all, throwing back the date of his evidence some years, probably from the year 55 to 51. It is to be noted that, though some in the apostolic age had doubts about the resurrection of Christians, there were apparently none as to the Resurrection of Christ. Paul made his appeal to a fact which admitted of no denial. He was speaking in the presence of contemporaries who might still be cross-questioned, with whom he had come into the closest relationship, who had the means, and in some cases the will, to criticise him if they saw cause. Further, the Apostle claims to have seen the Lord Himself. "Have not I seen Jesus Christ our Lord?" "Last of all He was seen of me also as of one born out of due time." He has been talking of the other Apostles as having seen the risen Lord, and ranks his sight with theirs. In other words, St. Paul's was not a subjective vision; it was an actual beholding with the bodily eyes. There was no doubt a mystic element in St. Paul, a perpetual side door for him into the unseen, a power of detaching himself from all sensible surroundings. But his claim to be an Apostle was not based on these inner secrets of his history, but on the fact that he had seen the Lord, and his whole life had been revolutionized. This is not the place in which to dwell on St. Paul's rich expositions and applications of the fact of the Resurrection. They all start from his recognition of Christ as one who had broken through the immemorial law and rule of death. Apart from the Resurrection, St. Paul knew of no Christianity. Baur says the Apostle regards the Resurrection of Jesus as the principal doctrine of the Christian faith. "If Christ be not risen," said the Apostle, "then is our preaching vain, and your faith is also vain." We are dealing, it will be noticed, with a universal conviction, what Strauss himself calls "a world-wide deception."

III.

Is it possible to explain these facts away? Baur declined the attempt. He assumed the faith in the Resurrection as indisputable, and declined to attempt the tracing of its origins. It is fair to say, with Dr. Bruce, that "his reserve may have been due in part to prudential considerations, but it was due also doubtless to a vivid sense of the unsatisfactoriness of all past attempts to account for the belief in Christ's rising from the dead on naturalistic

principles." We need not waste time on the hypothesis that the whole matter was a fraudulent conspiracy on the part of Jesus or His disciples, or both combined. Christianity is not founded upon rottenness. What explanation does such a supposition give of the bounding and thrilling joy which was the mood of the Church? "Men of all schools in modern times would be ashamed to identify themselves with so base a suggestion." There are, however, three hypotheses which may be briefly stated and examined.

(1) It is suggested that Christ was not dead when He was taken from the Cross. He was merely in a swoon caused by pain and exhaustion. From this swoon He awakened in His grave, and came out and showed Himself to His disciples. This notion, current before Strauss, has had no reputable advocate we know of in recent times except Huxley, who, however great as a man of science, was a child in Biblical criticism. Yet it was elaborately worked out before Strauss gave it its death blow, and in ways that suggest much to the imagination. It was said, for example, that Christ, on first coming out of the tomb, weak and sick, was obliged to remain by the grave, that His wounded body was so sensitive that He could not bear that Mary Magdalene should touch him (!), that He borrowed clothes from the gardener who dwelt near the grave, that as He recovered His strength He ventured upon walks, and that, after long intervals of retirement, He was able to let Thomas touch His wounds. It was imagined that the white-robed messengers of the Resurrection were Essenes, that Christ retired with them to an Essene lodge, and there at last died quietly with none beside Him that knew His strange and terrible secret. Another writer imagined that Christ went on for long silently working for the welfare of mankind, but in ways of which we know nothing save in connection with the story of the conversion of St. Paul. Did He perish unknown, perhaps in some journey among the hills, leaving His body to be unburied or buried by strangers? The answer to this is simple and conclusive. Such a Christ, with unhealed wounds, spectral, feverish, marred, could only have weakened by His resuscitation the impression He made upon men in life and in death. Such a Jesus could not be the risen Conqueror and the Son of God. Such a Jesus could not be the author of the Resurrection joy and triumph. As Strauss says, He "could by no possibility have changed their sorrow into enthusiasm or have lifted their reverence into worship."

(2) There is the suggestion of visions. It is argued that the believing company were in a fit state of mind for seeing the dead Christ alive again. Mary Magdalene, susceptible, hysterical, excited, expecting, thought she heard a slight noise, and that He called her "Mary." Or it is suggested that, by brooding on the Scriptures in Galilee, and visiting the old haunts, the disciples gradually got into the state of mind out of which visions spring. The objections are numerous and insuperable. If the repetition of the same delusion in many different minds is possible, it is possible only in an atmosphere of heated and fanatical expectation of a certain event. But we know

there was no expectation. We know that in the upper chamber, the doors of which were closed for fear of the Jews, there was naught but sorrow and sighing. Let it be remembered that the disciples thought not only that they saw Christ, but that they conversed with Him, that the interviews were held in various circumstances, and that there were many witnesses. It is admitted by Strauss himself that such a state of mind could only have been developed in a considerable time. But the Gospel narrative begins them in three days, and ends them in little more than a month. Dr. Abbott holds that these visions continued nearly a year. Keim says that time is essential; but time cannot be given, and he rejects the hypothesis as without any reason. Nor would such subjective and morbid fancies, even if they could be conceived, account for the work and testimony and witness of the disciples on behalf of the risen Lord. Such feverish dreams would have ended in gloom, paralysis, and impotence. As the Christian Church is not built upon rottenness, so it is not built on mist.

(3) The last theory is that of Keim, and it is instructive as showing the desperate nature of the problem. Keim says that the living spirit of Jesus sent telegrams to the disciples, telegrams which gave them a vision bearing the likeness of the body laid in the grave, and still lying there. Well, but if this be so we are back in the world of miracle. This is practically admitted by Keim, and Pfeiderer, the latest commentator on Strauss, complains that Keim "abandons the basis of strict history in the case of the story of the Resurrection of Jesus, and made concessions to supernaturalistic dogma; as the sequel of which the old doctrine of miracles may be readmitted into lives of Jesus, as is really the case in the works of Beyschlag and Weiss." It has further been pointed out that this hypothesis really means that Christ deceives His people. He induces the disciples, and therefore the whole Christian Church, to believe a lie. It may well be said that this is a poor foundation, to build Christianity upon a bastard supernaturalism, as difficult for unbelievers as the true supernaturalism of the New Testament, and by believers to be rejected. We are not quite sure that Dr. Bruce is right in saying that Strauss could not have conceived of such a hypothesis. Strauss took the view that Spinoza also postulated a miracle to explain the belief in the Resurrection. Further, he had before him the supposition of Weiss that the departed spirit of Jesus really acted on the disciples whom He had left behind.

The more the evidence is examined, the more clearly is the crowning miracle of Christianity established, and nowadays the tendency on the part of deniers is to attempt no explanation at all, but take refuge in the general assertion of the impossibility of the supernatural. The Resurrection gives us the risen Lord, and His past and present contact with the souls of men. Meanwhile the words of Pressense deserve to be pondered: "The empty tomb of Christ has been the cradle of the Church, and if in this foundation of her faith the Church has been mistaken, she must needs lay herself down by the side of the mortal remains, I say, not of a man, but a religion."



**DEPARTMENT OF METHODS
DEVOTED EXCLUSIVELY TO THE
DISCUSSION OF CHURCH WORK.**

CONDUCTED BY
ELLISON R. COOK.

HOW TO MAKE A WORKING CHURCH.

Practical Plans Successfully Operated by Aggressive Workers.

Some one has said and said truly: "There are three things to be considered in every line of effort; the principles which underlie the movement; the quality of the actions employed; and the methods of doing the work. Right principles, right actions, and right processes or methods, are all necessary to complete success." If one of these be wanting, imperfection or failure in results will be the outcome. We recognize the relation of tact to talent; such is the relation of method to principle. System is as important in religious, as in secular work. Method is not everything, but it has its place, which is sufficiently important without absorbing any of the interest that belongs elsewhere. It should be understood always and all the time that success in Christian work depends primarily upon the spirit of God; but we must not assume that the spirit is necessarily unmethodical in his operations. We have had occasion to make these statements in somewhat different form before, and we are moved to repeat because our work having to do exclusively with the "how"—with methods and plans, we want our readers to understand that while we magnify the importance of doing things and doing them right, we do not in any sort minify the importance of the spirit's power. The spirit is supreme.

Experience clearly demonstrates that the spirit honors intelligent plans wisely executed. In giving time and thought and effort to devising, and selecting the best ways and means for carrying on the work of the Lord, we honor the spirit.

Our mission as we understand it in this "Department of Methods" is to assist you by outline and suggestion in this most important and practical part of your work as a pastor.

There ought to be a variety of methods. The commander of an army orders a certain movement, when the enemy is entrenched on the hill, but he changes his tactics when he is informed that the enemy has taken a new position. It will be universally admitted that one of the chief hindrances to the development and maintenance of interest in the services and work of the church, is the fact that forms become fixed, methods grow monotonous, and oftentimes mere customs

come to be regarded with the reverence due only to ordinances. It is a fact that Jesus Christ employed great variety in His work, and if we would achieve the best results, we must study Him as our great example, and His methods as our model.

"Experience is a great teacher, but one must add his own experience to that of others." Use the plan given until you develop out of it a better plan. Let one of your fixed rules be to find out what is best adapted to your peculiar needs, or fitted to meet the conditions which obtain in your church or community.

With these general remarks and pointed exhortations, we make some practical suggestions as to the organization for work of:

COMMITTEES.

The work of the church is the work of each individual member, but nothing is truer than the old saw "What is everybody's business is nobody's business." A division of labor and definite assignment of work is as important in the work of the church, as in a great manufacturing establishment.

It has been said that "the world will never be saved by committees" and "it may be added," says a bright Endeavorer, "nor can it ever be saved without them." "To every man his work," is the Divine order. Nor can every man be left to choose at will the work that he will do. There must be some one in authority—to appoint the workers and apportion the work. This is one of the duties which naturally devolves upon the pastor, who is the Leader, the General, the Director.

We have recently had a number of inquiries as to the best methods of organizing committees for efficient work. From our own experience and from various sources we have gathered the following dissections, which we believe will prove most helpful to the pastors interested in this Department. We acknowledge special indebtedness to a little book "How" by W. F. McCauley, published in the interest of Christian Endeavor work.

(1) Many a well ordered plan fails in its execution, because too little attention is given to the selection of proper committees. The appointment is often left to a chance sugges-

tion, or is made at the moment without consideration. A pastor needs to pray for divine guidance in this matter and with his church roll before him, he should adapt work to workers and workers to work.

(2) All the good workers in a church should not be placed in one or two committees. If the committees consist of five each, try to secure three faithful members on each committee, so that there may always be a majority of the committee present when called to meet. Let there be two inexperienced members to receive training. Have no more committees than can be operated upon such an arrangement, or else, reduce the size of your committees to three, with two experienced and one inexperienced person in each. Sometimes it will be necessary to place the same person on two and even three committees.

(3) The chairman must plan for the committee and instruct members in their duties and the pastor will frequently need to instruct the chairman and plan for him.

(4) In a former article in this Department we suggested "Training Classes" for the workers, and under the same general plan the calling together by the pastor of all the chairman of his several committees, for consultation, planning and instruction, would result in making the work of all the committees more effective.

(6) In planning for work, it is well to undertake duties for a definite time. A project which proposes to run indefinitely or forever, wears in the contemplation. As, for instance, if it were decided to hold neighborhood prayer-meetings in a congregation, and the families were divided into groups for this purpose, it would be better to undertake the work for a certain period, and ask that a specified number of meetings be held than to announce an indefinite continuance. Persons will undertake duties when they can see the end of them, and be interested in carrying out the plan, who would not even begin under any other arrangement.

(7) If there are signs of failure in any direction and it may seem necessary to abandon a certain work for another, make a supreme effort and let the work be closed in a successful way. Do not let it die by slow degrees; for instance if a business men's noon-day prayer-meeting be appointed for a certain period, and the attendance begin to diminish, special effort should be made to secure one more meeting, largely attended, and then close.

(8) Let the pastor seek to impress his workers with the idea that we ought to introduce our religious duties into our social life as well as upon formal occasions. There will be many occasions when the members, being together for some other reason, can confer about their work. Regular and special meetings of all committees should be held, when the work in hand shall be the sole object of their coming together.

(9) Every committee member needs to inform himself upon methods of work, by reading helpful publications and by interchanging views with others. A committee scrap book of clippings, gathered by the members from

all available sources bearing directly or indirectly upon the work in hand, will prove invaluable.

(10) It is a serious mistake for the church, or the committee, to get the idea that the committee is to do all the work along its special line. Their duty is to lead, arrange the work, and employ in its performance all other persons that can be enlisted. In order to the best success members of a committee should feel free to call upon any member of the church for co-operation and assistance.

(11) Committee duties are not exclusive but overlap. There are many ways in which the "Invitation," "Prayer Meeting" and "Social" committees must go over the same ground and see the same people. For example, again: it is the duty of a "Look-out" or "Invitation" committee to see that people are invited to attend the regular services of the church, and that members are regular in their attendance, this is at the same time the duty of the Prayer-Meeting Committee. The Calling or Visiting Committee should labor to the same end. Again it would be the duty of the Social Committee to see that the members knew one another, that strangers are introduced, and that sociability is promoted; it is no less the duty of the Prayer-Meeting Committee, and indeed of every member of the church.

(12) In case a chairman should be inefficient and not willing either to improve in methods, or resign, the other members of a committee should have an understanding among themselves, and follow the lead of the member best qualified to direct and perform the work as before. An inefficient chairman may become efficient, having been trained as heretofore suggested, and by association with the other workers. But we would again urge the importance of giving time, thought and prayer to the selection and appointment of the chairman or leaders, as well as to members of committees.

A FREQUENT AND SERIOUS MISTAKE.

Many a good work fails simply because the workers grow tired and cease working when there was no condition which made failure a necessity. A frequent and serious mistake is made by resorting, when such conditions arise, to re-organization. We must learn to overcome difficulties, not to yield to them. It is not a good plan to fly to re-organization as a specific for these ills, since, after this feeling is yielded to once, upon every recurrence of some difficulty, there will be a tendency to apply the same remedy; but if the difficulty is met and overcome, the members will learn then, from experience, how to win, and greater difficulties may be successively met and vanquished. "We should not always return to port to refit, but should know how to make repairs and keep the ship steady in the storm."

What is needed oftentimes, is the application of energy to the case, of discretion, of enthusiasm in the fear of the Lord. More than all, the individual member needs to have his "pure mind stirred up by way of remembrance." This has been most successfully done, and churches restored to more than their original vigor by the judicious use of

THE "FOLLOW-UP SYSTEM."

We made some reference to this method of work in our February issue and there have been so many requests for "more light" that we give an outline of what the system is and what is proposed to be accomplished, and above all, how it is to be done.

Something like a score of aggressive pastors have already signified their willingness to unite in this most efficient practical co-operative plan. We would be glad to have quite a number of additional names.

The "Follow-Up System" is a plan which has been developed by the editor of this department in his active work as a pastor, and is designed to follow up church members who are careless in the matter of attendance on divine worship, or derelict in duty, as to giving of their substance to the support of the Gospel.

The system is projected under two general heads, "Church Attendance" and "The Collections."

(1) Church Attendance. It is contemplated that either the ushers or a committee appointed for that purpose shall note the names of members who grow negligent or irregular in attending the church service. The names are furnished the pastor, who mails to each "Letter No. 1 A." This is the first form of a series of six letters which constitute the system. It is a brief, clear statement of the duty of worshipping God in His sanctuary, as enjoined in the Bible, together with some strong reasons why every church member should be in his place at every regular service of the church. It will be found that this letter will accomplish the desired end in many cases; but there will be some who will need to be again reminded of their duty in this regard. Their absence for perhaps several successive Sundays will be noted by the ushers or the committee, their names given to the pastor, and he will mail to each of them "Letter No. 2 A." This letter is stronger in statement than No. 1 and closes with a loving but earnest appeal to the member to fulfil the vow made unto the Lord when they united with the church. This will bring all but the "hard cases" into line. But the "hard cases" even should not be abandoned. "Letter No. 3 A" is designed for such. It is as urgent and earnest as it can be made, yet loving and kind and will win not a few who were perhaps regarded as incorrigible.

Let the pastor who wants to build up his congregation try this plan. Many a man, not bad at heart, grows careless in the discharge of this important duty. No one seems to know or care, and so he gradually drifts away from his church, forms other ties, forgets God and is lost. After such an one has been absent from church three Sundays in succession, receives letter No. 1, and it stirs up his pure mind, by way of remembrance, it calls a halt. The man learns to his surprise perhaps, that his absence was noted, and in seven out of ten cases this letter will bring a man back to his place. Try it and see. If it does not please you to come into our co-operative plan and use our form letters, with your schapiograph

or mimeograph, get up a letter of your own and proceed along the lines suggested.

(2) The Collections. It is pre-supposed that some approved system of weekly collections has been adopted and is being operated in the church. The pastor, by reference to the treasurer's book or "Card Index Record," notes the names of those who do not contribute. To each of these he mails "Letter No. 1 C." This letter sets forth briefly the duty of "giving as an act of worship," with a statement of the pastor's duty to seek the development in his members of the grace of liberality, as well as in all other graces, closing with a loving appeal for co-operation in the scriptural plan adopted by the church. This letter will bring many to the discharge of this duty. Not all, however, will respond, and "Letter No. 2 C" will be needed. This letter calls attention to the vow made by every member when he joins the church to "support the institutions of the church," with a very urgent appeal that the matter will be given serious consideration and the fervent hope that he may receive the promised blessings of God by obeying the divine command and on the first day of the week give as God hath prospered. The more illiberal—or, to use a stronger word, the very stingy, "hard-shells" we call them down in Georgia, those whose motto is, "Get all you can and keep all you get,"—will need "Letter No. 3 C." This letter contains a plain statement of the status of one who all receives and nothing gives, and they are earnestly exhorted to "think on their ways and turn their feet unto God's testimonies. To make haste and delay not to keep God's commandment."

These letters might be called composite; they will be made up of the best forms of statement from a number of letters along these several lines. They will be in type-written form, on excellent linen paper, left blank for date and signature of the pastor. They will be adapted for use in church of any denomination. There are, as will be noted, six letters in the series, and it is proposed to issue them on the co-operative plan, so that they may be furnished to the pastors who enter upon the arrangement at a minimum cost. A pastor can begin their use at any time. They will be timely, appropriate any month in the year. There will be nothing "ready-made"-looking about the letters, but on the contrary, as no two pastors perhaps nearer than one thousand miles of each other will use them, they will be entirely original and unique in the church and community when they are used.

Any one pastor who decided to issue alone such a series of letters could not hope to have six complete type-written type letters printed, say 100 of each, for less than \$12 or \$15. Under this plan they will not cost more than one-fourth this sum.

These pastors who wish to co-operate with us in this most practical plan will please send their names at once to Rev. Ellison R. Cook, Washington, Ga. Give the number of members, average attendance on regular church services, and an approximate estimate of the per cent. of membership that contribute regularly to the support of the church.

SUCCESS IN CHURCH WORK.

Ministers and churches are continually trying to discover the secret of success in church work. Different opinions prevail upon this point, but Dr. McLaren, of Great Britain, seems to be moving in the right direction when he finds it in a happy combination of faithful Gospel preaching and flexible methods. To use his own words: "It was the old-fashioned Gospel rung out by a man who believed it, and who put it straight and into Saxon words, that would draw, and hold, and convert, and save the people. But in addition to this the churches need more elasticity in their methods. They are so desperately afraid of new things. If their churches, while avoiding sensationalism, would follow the tendencies of the times, and learn lessons of wisdom as to the methods from the things round about them, we should see fewer empty chapels. He went in for two things—absolute unalterableness in the substance of the preaching, and the utmost freedom and flexibility in the manner and method of church's work." The "Witness" of Belfast thinks that "no man is better qualified to form an opinion and to give an advice on the matter than McLaren, and if the hint is needed by Nonconformists in England, it is still more needed by the evangelical churches in this country." Given a strong, intelligent, vigorous and full Gospel ministry, our churches can afford to allow much liberty as to the means employed for reaching the highest spiritual, benevolent and saving results within their respective bounds.

Games that are at the same time instructive and entertaining are most desirable, and should be used at tables seating not more than four boys.

A rule in force in some clubs provides that every boy must be occupied with a book or game, or he is not allowed to remain in the room. Men or women may come in and play on the piano for the boys during the evening, without interrupting them at their reading or games. Or on another night they may be required to lay aside all employment and listen to a talk on some instructive subject, such as electricity, temperance, or how the President is elected, or the description of some beautiful part of the world, or the display of some works of art. The very best is none too good for the coming man. Besides these evenings, there should be at least one "quiet evening" in the week when the boys have nothing but their books and games.

On every evening there should be short religious exercises of some kind, a short passage of Scripture and a short prayer, or the Lord's Prayer. A good time for this is about one-half hour before the closing of the club. I have been surprised that some clubs never have such religious exercises. A great opportunity for good is thus lost. If it is a Catholic community the Gospel may be sung into their hearts, instead of being read. But by all means let there be the positive influence of worship upon the boys.

During suitable seasons, outings may be arranged for the club, picnics and excursions by boat or, if in the country, by wagon. These will require considerable tact and executive ability to manage successfully, but if well carried out, they will become fruitful in opportunities of getting close to the boys' hearts.

Some clubs have gymnasiums, which are simple or elaborate as circumstances permit. And almost all clubs have the Penny Provident Fund. Again there are classes in carpentry, bracket-carving, type-setting, drawing, stenography, and similar helpful studies. A small charge, say two cents an evening, is sometimes made for these. And some churches charge a penny an evening for the privileges of the club.

The expense of these clubs is small. Different individuals will be found willing to pay for different juvenile papers, some publishers will contribute papers, and for ten dollars a quantity of good games can be procured. Further entertainment can be provided for the boys in inexpensive ways.

THIS PASTOR ENLISTS THE JUNIORS.

Pastor F. P. Leach of the First Baptist Church, of Sioux Falls, S. D., is aggressive and up-to-date in his methods of church work. Withal he is a wise pastor in that he enlists in his work the children of his church. Tomorrow the boys of your Junior B. Y. F. U., your Endeavor or League, will be men, the girls will have grown up. Interest them in the work of the church today, train them, enthuse them, inspire them, and they will solve the problems of tomorrow.

We take it that the names of the non-attend-

HOW TO ORGANIZE AND CONDUCT A BOYS' CLUB.

He is a wise pastor who wins the confidence and affection of the boys of his church and congregation. Like everything else that is worth while, it requires attention, wise planning, and patient, persevering effort. If the boys are to be won for the Christ and held for the church, there must be some special effort in their behalf. From Modern Methods in Church Work we get the following suggestions:

There are boys in every community who need some outlet for the superabounding energy of youth time. Other boys are untrained, wild, and ready for any kind of mischief that can vex the souls of their quieter neighbors. There are churches also in every community, and consecrated money, and those who are anxious to do the Lord's work. These two groups, the need and the supply, ought to be brought together and result in some permanent work being undertaken for the lads. It is within the power of almost any church to establish a boys' club. It may be held in the Sunday School room or church parlors, or better still in some room especially devoted to that purpose. It should be well equipped with games, with periodicals and illustrated papers. Cabinets containing specimens of various kinds may be provided, and the boys encouraged to make additions to them. Tables to accommodate two, or at most four, should be arranged for reading, and the books and magazines put on reading racks.

ants upon the services of this church in the neighborhood were secured, and the following most excellently framed letter was mailed to them.

The very fact that the letter came from the boys and girls would command attention. The plan impresses us as being well worthy to be tried wherever at all practical. Here is the unique letter:

Dear Friend: You have this friendly letter from the boys and girls of the Junior Baptist Union, an organization that meets Sunday afternoons at the First Baptist Church, corner Eighth street and Dakota avenue. The object of the letter is to enlist your interest, provided you do not belong elsewhere, in the services of our church.

Some very good people attend our church and we think you would enjoy the services. A quartet leads the music morning and evening at the Sunday services and in addition usually renders two special selections at each service.

At the morning service our pastor, Rev. F. P. Leach, as an introduction to the usual sermon, is giving a series of "Short Sermons to Little People." The boys and girls will enjoy these talks and older folks too for that matter.

We want you to know also that our Sunday School is enjoying a period of great prosperity. The attendance lately has crowded the Sunday School room, but the boys and girls do not seem to mind this, for we are all working to earn one of those silver stars. We have to be counted present thirteen times in succession to earn one of the stars and new pupils can start in any Sunday. New classes have lately formed and the teachers are doing their best for us. If you know of any boy or girl not attending Sunday School, please mention our school and say that we begin at 12 o'clock and the service lasts for one hour. We have classes, too, for young men and women and the older members of the family.

Did you ever think how true the remark of Dr. Bellows is?

Perhaps you never heard it. He said: "I have never known a man who habitually, and on principle, absented himself from the public worship of God, who did not sooner or later, bring sorrow upon himself or his family."

Yours very truly,

THE JUNIORS.

Sioux Falls, S. D., January, 1902.

THE STAR SYSTEM.

It will be noted above that reference is made to the fact that "the attendance on the Sunday School lately has crowded the Sunday School Room," and it is stated that the "Star System" had been adopted.

The managing editor has uniformly cut out the Sunday School Methods articles we have now and then sent in for this department, but we believe that there are many pastors who, like this writer, regard the Sunday School as the most important part of his work, and who is in vital touch with its every interest.

We have quite recently reorganized our Sunday School, using the new Twentieth Cen-

tury System and as auxiliary the Honor Roll and "Star System."

We are slipping in this little note to say that if this meets the eye of any pastor who wants to see his Sunday School crowded with interested pupils, and such an interest manifested as he has never before seen, let him write (sending stamp) to the Pastors' Supplies Company, Washington, Ga., for samples, etc., of the new methods in Sunday School work. This company will tell you all about every new thing that has been tested and approved and you will have your eyes opened if your Sunday School is running along after a fashion under the methods of twenty or even ten years ago.

We contend that it is the duty of the pastor to look after his Sunday School and bring to the attention of his superintendent any new methods which promise good to the children of his church.

THE WORKERS' CARD.

The following card form sent out to members in duplicate has many things to commend it. It explains itself, and we give the form, believing that it will prove most suggestive to pastors desiring to enlist their members in special lines of work:

Worker's Card.

EAST LAKE PRESBYTERIAN CHURCH.

To Every Man his Work—Mark 13: 34.

Lord, What wilt Thou Have Me To Do?—Acts 9: 6.

The following ways are suggested in which you can be of service in the Lord's work. Please mark with a cross (X) those activities in which you may be depended upon WITH GOD'S HELP, to take part:

1. Daily Bible Study.
2. Daily Prayer.
3. Attend Sunday morning worship.
4. Attend Sunday evening worship.
5. Attend mid-week service.
6. Financial support of the church.
7. Visitation of sick.
8. Visitation of strangers.
9. Seeking non-church goers.
10. Personal work with unsaved.
11. Attend choir rehearsal.
12. Attend Ladies' Mite Society.
13. Attend Home and Foreign Missionary Society.
14. Attend Praying Circle.
15. Attend Young Men's League.
16. Attend Young Men's Bible Class.
17. Attend Boys' League.
18. Attend Children's Class.
19. Work in Sunday School.
20. Work in C. E.

Names

Address Date

Prayerfully consider what you ought to do for Christ's sake and

WHATSOEVER HE SAITH UNTO YOU.

DO IT.—John 2: 5.

N. B.—Retain one card, send the other at once to the pastor.

Soul Winning by Personal Work, ✓ OR FISHING WITH HOOK INSTEAD OF NET.

By John H. Hunter.

IV. SOME DIFFICULTIES AND HOW TO MEET THEM.—Continued.

8. "I Cannot Believe."

"If you cannot believe there is positively no hope for you, God says so,"—Heb. 11: 6. "But let us see what you cannot believe. Is it that you are a sinner? Rom. 3: 23 and Gal. 3: 10 can be used, as shown in previous articles. 'Who says these things?' 'Then WHO is it you cannot believe?'"

If the difficulty is in believing on the Lord Jesus, show the simple statements of God in Isa. 53: 6 and follow up with John 5: 24, as already shown.

Professed inability to believe is often the result of disinclination to forsake sin. In such cases use Isa. 55: 7 emphasizing "forsake," and "return."

1 John 5: 10 will generally open a man's eyes to the enormity of the sin of unbelief.

9. "I Have Always Been a Christian."

"Does God agree with you about that?" From Eph. 2: 1-3 show the inquirer, by questioning him on the statements in the verses, that at one time the Ephesian Christians were (1) "dead in trespasses and sins," (2) living worldly lives, (3) under the control of "the prince of the power of the air" (Satan), (4) "sons of disobedience," (5) living in fleshly lusts, (6) "children of wrath." Show from verses 3-5 that this frightful description applies to "all," the apostle including himself; that while they were in this state "by nature," God, "by grace" (verse 8), "quickened," or made alive these who now were believers; and that if the enquirer has not thus been made alive he is still "dead in trespasses and sins." John 3: 3-6 may be used to emphasize the necessity of being "born again," or "from above" (margin). John 3: 14; John 1: 12; Gal. 3: 26 will show that men are "born again" when they believe in and accept the Lord Jesus Christ as their personal Saviour.

10. "I Am Doing My Best and Will Take My Chances."

Show from Titus 3: 5 that salvation is not according to our "doing," but according to God's "mercy." Rom. 4: 5 will show that it is "the ungodly" whom God justifies. Eligibility lies in what a man is not (not godly) rather than in what he is. Therefore no works are necessary.

"Nothing in my hand I bring,
Simply to Thy cross I cling."

Show that the one condition is faith in God's promise, using the illustrations given in the chapter—Abraham and David. Gal. 2: 16, 3: 10, can also be used to show the impotence of "works." John 14: 6 is sometimes a helpful verse, emphasizing the last clause.

11. "A Loving God Will Not Damn Any Man."

From John 3: 18 show that it is not a question of a man's being damned at some future time, but that every unbeliever is damned already. Men are not on probation in this life, but under condemnation. Every unbeliever by virtue of his unbelief is already judged and

under sentence of death. God is staying its execution not to decide as to man's guilt, but that condemned man may avail himself of God's mercy offered him in Christ Jesus. In a very true sense no man perishes for his sins (sinful habits), but for his refusal to accept the pardon which God provides and offers freely. The damning sin is unbelief. And in this sense, it is not so much God who damns men as that men damn themselves. The man who falls overboard from the ocean liner drowns, not so much because of his inability to swim, as because he will not lay hold of the life-buoy thrown close to him, nor suffer himself to be drawn into the waiting life-boat. The captain wants to save him, but he will not be saved. John 3: 16 shows that God's love goes out to everyone ("the world," "whosoever"), but only those who "believe," and thus avail themselves of its provision of safety will be saved.

God's book is the only revelation we have of how He deals with men. 2 Peter 2: 4-6, 9, shows how He dealt with impenitent sinners in the past—(1) "angels," (2) "the old world," (3) "Sodom and Gomorrah"—and says He reserves the unjust unto the day of judgment for punishment. Matt. 23: 37, 38, shows that the Lord Jesus Christ longs to save men, but men will not be saved. 2 Pet. 3: 6-9 shows why God is now dealing in mercy with the world, and also show His future dealing in judgment.

12. "I Am So Weak."

Show from 2 Cor. 12: 9, 10 how Paul felt his weakness, and what God did for him. Notice that God's strength is shown in our weakness. Phil. 4: 13, written years after the former passage, shows how true God was to His promise. Isa. 40: 28-31 shows that it is by waiting upon God we renew, or "change" (margin) our strength; and that it is through faith is shown in Heb. 11: 32-34.

13. "I Tried Once and Failed."

Generally such a difficulty arises through ignorance, the enquirer not knowing that salvation is by faith, not by works. Show this from Acts 13: 39 ("all that believe are justified"); Acts 10: 43 ("whosoever believeth shall receive remission of sins"); John 1: 12, 13 ("as many as received . . . sons of God," not by will of man, but will of God). Question him if he thus trusted Christ.

Sometimes the failure arises from another cause. Show from Rom. 10: 9, 10 the necessity of confession of Christ; from Acts 17: 10-12, of daily Bible reading; from 1 Thess. 5: 17, of daily and constant prayer; from John 1: 40-46, of going to work for Christ; from Psalm 1: 1, of forsaking evil companions. Ask him if he did these things. When he admits, as he must, that he did not, show him that there is the cause of his failure. 1 Cor. 10: 13 and Jude 24 show that he must trust Christ and His promises, and fulfill the conditions which he previously neglected. Josh 1: 8 is a good parting verse.

14. "No One Can Know He Is Saved in This Life."

A person may lack assurance because of (1) sin in the life, (2) ignorance. In the former case a person will usually get angry when approached on the subject. In either case

show from 1 John 5:13 that it is possible to know, and to know on God's own authority, this very book having been written for that purpose. Moreover, for a person to believe in the Lord Jesus Christ and yet say he does not know whether he has eternal life or not, is to make God a liar, see verse 10. God's word is the basis of all true assurance, and must be given first place. In Rom. 8:16 we find the second witness to the believer's salvation, the Holy Spirit dwelling within, and so changing our attitude to God that we can lovingly, truthfully, trustingly call Him, Abba Father. In Eph. 1:13 we learn that this witness is only received after believing God's word. We must first believe, then receive. Many people want the witness of the Spirit in order that they may believe. This must be reversed. In the third place the believer knows he is saved by the witness of his own changed life, 1 John 3:14.

Where there is reason to believe that sin is at the root of the trouble, it is well to plainly and kindly ask the person if it is so. "Is there anything in your life which you know is contrary to God's will for you?" Prov. 28:13 puts the issue squarely, as does Isa. 55:7. The 32nd Psalm, giving David's awful experience, has been much blessed. Show the enquirer the various steps in it. V. V. 3, 4, conviction; 5, confession; 5, forgiveness; 6, prayer; 7, protection; 8, 9, guidance; 10, 11, joy.

The Epworth Herald says:

Pulpit Power and Eloquence; or, One Hundred Best Sermons of the Nineteenth Century, is a compilation by F. M. Barton. The compiler's story informs us that the publisher asked twenty or more celebrated ministers to each furnish a list of the ten greatest sermons of the century just closed. Each contributor's list is given, and from the whole, with some slight variations, the selection is made. Doubtless the result is not perfect. The compiler does not profess to be a perfect sermon-taster. But that this volume is a granary for much invaluable sermonic material, no one will question. Others have done this work for earlier periods of the church. This volume accomplishes it for our own time. Mr. Barton has gathered here many of the homiletic kohinoors that lay nearer our doors. This is a veritable preachers' "acre of diamonds." We cannot list the titles of sermons nor the great names that appear. But the pulpit masters of the century are all here. The volume is thrice indexed, according to author, text and subject. Dr. Arthur T. Pierson contributes a lucid and characteristic introduction. This volume will prove a battery of inspiration as well as a gallery of classic models for the preachers of the new century. (Cleveland, O.: F. M. Barton.)—Epworth Herald.

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UNUSUAL.

Sophie's Second Sermon.

By H. B. GIBBUD*

* (H. B. Gibbud, who recently passed to his rest, was probably the most useful man in the United States in extending God's kingdom on earth. His "Substitute" scheme would satisfy the most energetic worker. His loss makes one feel how little we are doing, as compared with this man. One of his most effective tracts is given here).

Fifteen years ago, when I wrote "Sophie's Sermon," I had little thought of the widespread circulation, or of the great good that would be accomplished through it. It is another testimony of the truth of 1 Cor. 1: 27, 28, that "God hath chosen the foolish things of the world to confound the wise, God hath chosen the weak things of the world to confound the things which are mighty."

Many souls have been saved through it, among the number an English nobleman, who is devoting all his time and money to Christian work, and who has scattered the story of the saved scrub-woman over the United Kingdom.

Many believers have been helped and led to lives of self-denial for Christ's sake.

The work of the Substitute Band which is supporting hundreds of native preachers in the foreign field is the outcome of a thought in the story. It was with pleasure and profit I listened to Sophie's Second Sermon which I herewith pass on to the reader, with a prayer that it may be owned of God for still greater blessings.

The passing years had changed her but little, there was the same happy contented face and manner.

I said, "Sophie, you have grown stout since I saw you last."

"Oh, yes," said she, "why shouldn't I?"

Jesus religion vas no lean religion.

I haf love for breakfast, joy for dinner und peace for supper.

Last year I spend not a penny for meat, und at the end of the year, I had on my back thirty pounds more aletty, und a missionary in Africa on what I saved."

"Do you work as hard as ever?"

"Oh, yes, you know I vas called to scrub und preach. I vas a borned preacher und as I vas poor I learned to work. There are some people who are consecrated—all but their hands, they don't vant to work, but I represent a toiling Jesus.

He vasn't afraid of work. His hands vas rough, und when my hands get hard playing on my piano, that's what I calls my wash-board, I say they are like Jesus's now.

Washing clothes, brutter, is working for purity, und the more purity you haf, the more power you haf, in spiritual things.

Well, I work so hard, the defel he gif me a backache, he takes you in the back, or head, or anywhere. You know he put Job mit boils from his feet to his head. So I gets me a rocking-chair, but I no got time to sit in it, und I vas always falling 'over the rockers. Father said, You gif that chair to the poor, sick man next door, you can lean back on me, I vill be your rocking-chair.

A womans I wash for said, "Sophie, vill you wash for me in heaven?"

I said, You got to get washed before you get there. She vas always finding fault. I call her Mrs. Hurry Worry, there is a large family of those peoples.

She would say, "Hurry, Sophie, hurry."

I tell you brutter, hurry-worry is the defel's doctrine, peace und quiet is the Lord's.

I used to travel on the hurry-worry train, when I lived in the Seventh of Romans but I moved out of that neighborhood onto Thanksgiving Avenue, und now I starts my train from the Eighth of Romans, where there is no condemnation. Jesus is the engineer, und there is no collisions on that road.

Vell, my lady vas on the hurry train, und got not time for prayers, till the wash vas out. She don't care for God in the mornink, but when it gets dark, she say, "Sophie, I guess you better pray.

She vant God to keep her overnight; but we mustn't stop to pick the crookedness out of peoples or you get cross-eyed. When my lady found fault, I say "Now, Lord, this is you working for this woman. There is six tubs to get out. Now, if she says 'hurry' again, don't you notice her."

That's the way I keep patient. If you lose patience, you lose ground, und ground is property, und you don't vant to lose that.

It's a good thing to haf God in you und round you, above you und beneath you, to keep you cool in summer und warm in winter.

I don't haf to go to camp-meeting to get warmed up or stewed over.

I take a whole Christ. He is my holiness.

Some peoples are so wholly sanctified that they are disagreeable to live mit. They are Church angels und home defels, there is a big difference between Churchianity und Christianity. Some what are sweet at church are quite sour at home. I vant a doorstep religion. One I can talk about on my own doorstep.

All Christians ought to be sweet, they are a preserved people, "preserved in Christ;" but some of them must haf fell into the pickle jar they are so sour.

I find the only way to lead the right life is to commit suicide every day. You haf to die daily und go to your own funeral. You die to mean self, und then you haf to up und die to good self, und the sooner you die, the better you live.

I went to my own funeral und come back alive. I vas buried und comed up on the other side. The resurrection life is the one I live now.

A man said to me, "There is no hereafter." "Vell," I said, "there is a bright now if you serve Jesus."

He said, which you rather haf, a guilty conscience or a million dollars, or a clear conscience mitout the million?

I told him I vas a lucky child, for I got a clear conscience und vas the child of a millionaire.

That's better than hating the million yourself, you don't haf the worry und care of the money und all you haf to do if you vant something is to say, "Father, please I vant so und so, und He gif it.

Sometimes I may be short in pocket, but I haf always a full heart und a rich father.

Some Christians are like a child when you shake a stick at it, away it goes crying, peoples lose their religion when they see trouble coming their way. They are showery Christians—the cloudy kind, mit eyes full of rain.

I try to haf lots of sunshine mit me, und if you want to shine for Jesus you must let Him put sunshine in you.

The girls where I work say, "Here comes 'Sunshine.' Gif us one of those Hallelujahs, Sophie."

Of course the defel tries me. He got a permit to try Job, but the Lord put a hedge around Job, und all the defel could do vas to make corns on his feet, trotting around the hedge, he couldn't touch Job. So he gets a permit to try Sophie, but when he comes ringing my bell, I always send Jesus to the door.

I say, "Lord, you tend the bell. There's that old fellow there und you know how to settle mit him."

He tries to send up his visiting card. You know, brutter, discouragement is the defel's visiting card, but I don't took it.

They have so sugared him up these days that you hardly know him but he is around just the same.

His promises are like cream puffs, mitout the cream—puffed up, but holler inside.

He comes to me und says, "How you feel, Sophie, how you feel?"

I say, Nefer you mind; I don't associate mit your Mrs. Feel. I walk mit Mrs. Faith. That's the way I lead the eagle life. God puts wings on me und I can soar above the defel und God vill put wheels in you to keep you going.

That's my bikesickle; it don't knock peoples down, it lifts them up.

When I vas washing the other day Father said, "You take a text and let it soak in. I vill talk it into you, then you can talk it out." You see we can't talk all the time. We must be mummies sometimes.

I said, "Father, I haf no meeting to go to but you know my number, if you vant me anywhere you send for me.

When I got home, there was a call for a Brooklyn meeting.

So I fix up a little. I tell you, brutter, God is a good dressmaker if you only try Him once. He is very economical und makes things go a great ways. Now this tie I got on—it was a night-cap once. Father suggest I make it over. I wear my every day clothes now, but when I get to heaven I haf my Sunday clothes und you won't know me.

When I got by Brooklyn my memory slipped off und I couldn't tell the street.

I stood in the road und said, "Father, I work hard all day on the scrub, und I can't go back home for the street, vill you please be so kind as to tell me the place, you know all things." No doubt the Lord smiled on me while I stood in the middle of the street, but by and by He said, "My child, it is Prospect Place, one block around the corner." I thanked him und go.

I haf a God you can talk mit in the street. You don't haf to wait till you get to prayer meeting.

He is an every day God, not a Sunday God only; I vant a Monday God und one that vill go mit me all the week.

An Italian said to me, "Why you no haf any gods on your Church walls?" I said, I haf God in my heart, that vas better as on the walls. Your gods on the walls can't hear prayer, my God in my heart does.

Everybody has a God. Some people's god is good clothes, others is their stomachs, others just make a god of themselves und worship, but these vas not the living God. I haf a live God und He dwells mit me.

Say, brutter, the man what don't got the Holy Spirit in him, was a valking corpse, that's all.

Vell, after the meeting, a lady tooked me home mit her. She said, "Sophie, you must be very tired, take a sup of this wine, it's home made."

No, said I, those home-made defels are just as bad as any. We must be careful. You see, the drunkard haf one policeman to watch him, but the Christian haf six peoples to watch him—when he is out of church.

My boss said, "Sophie, where you vas last night? did you go fishing?"

Yes, I vas down in the Diamond Patch, that's what I call Chinatown. There are so many diamonds in the rough, that you can get out and polish up for Jesus, it's a good place to fish—they haf meetings there till mid-night; so I can work days for myself und nights for the Lord.

A wealthy woman on Fifth Ave., where I work, gif me a bag when I vas leaving. She said, "That will do for your Sunday dinner, Sophie, und save your buying." So I got the bag, und if there vasn't only three crusts of bread in it; they vas as hard as the woman's heart. I wouldn't haf her disposition for the world.

I thought, if I eat that bread I break my store teeth und cost me then three dollars to get them mended, but I soak the bread und save five cents und ride to the mission.

Suppose I don't haf a good supper. I can feast on Jesus. He is a dining room what is open day und night. He is honey in the comb.

In the car vas a rich man. I gif him a tract. He said, "You think you can convert me?"

I said, it won't spoil your complexion if you get converted.

He said, "My, but you are a smooth article."

I said, why shouldn't I be. The Lord has been sand-papering me for thirty years. It's about time He got the edges off.

That's the way, brutter, preach as you go, I keep it up now for thirty years.

They all know me around the mission. Some of the men say, "Hello, Mutter, can't you gif me a cup of coffee?" I say, Yes, my boy, then you come to meeting. They come und the poor fellows all go to sleep, but they say, "when Sophie speaks, push me," und you can see them begin to knock each other awake when I get up. They all want to hear me because they know I love them. I love everybody—not because they are lovely, but because Jesus loves them.

I go into saloons und get people to the meeting. I tell you the Christians are behind the times. They grumble about the gas bills during revival meetings, while the saloon-keeper keeps thirty lights burning all night und nefer grumble. He gets the introducements to draw the young men, und to be to date up. Vell, I ask them to come to meeting. One saloon-keeper said, "I come, I haf an ice cooler, I'll bring that." All right, said I, but when you go to hell you can't bring your ice cooler there. Oh, yes, I talk to anybody about Jesus. Why shouldn't I? He said, "Preach My Gospel to every creature." So you can't make a mistake.

Some people said they saw me talking to a wooden Indian outside a cigar store. That might be so. I don't know. My eyesight is poor. But that ain't so bad as being a wooden Christian that never talks for Jesus at all. The defel has his peoples around talking, and they ain't afraid to speak to peoples anywhere, why should we be?

Going home from meeting, a cigarette mit something at the end of it come up und said, "My dear, would you like a man to walk home mit you?"

I said, No; The man Jesus Christ is mit me. He is all the company I need.

"Oh," he said, "Excuse me, you are not the woman I thought you was."

No, but you are the man I thought you was. I haf your name in my book here.

"You haf my name in a book? Vell what is it?" und he pulled hard on the cigarette. Say, brutter, did you efer hear that poetry?

The cigarette, the cigarette,
The biggest little defel yet.

Vell, I opened my Bible und said, Yes, your name is here. Your name is "Sinner," und you are lost, und you go to the place where you get all the smoke you vant, for there "the smoke of their torment ascendeth up forever und ever."

He said, "Excuse me, lady, I am in a hurry, I must be going."

I said, You had better be in a hurry to seek the Lord.

He said, "I sincerely beg your pardon, lady. Here is a dollar to help the poor," und he touched his hat und went away.

Vell, it was three o'clock that morning when I got home. Some friends they say, Sophie, you burn the candle at both ends.

Yes, I know that, but one end is everlasting, so it don't matter.

Vell, I sits down und haf a cup of tea mit Jesus, und while I was talking away I forgot to go to bed. All of a sudden I said, Lord, I guess it is time for me to go to bed, I've seven tubs full to wash today, so I'll say good-night. I look at my clock und if it wasn't six o'clock. Vell, the Lord, He nefer goes to bed, why shouldn't I sit up mit Him once in a while.

Then I say, Lord, I no go to bed now, gif me something for the day, so I get this, "As thy day, so shall thy strength be," und also, "I will cover you mit my feathers."

So off I go to work mit a hallelujah.

I was scrubbing away in the hall when I heard something falling, und I said, Now, Father, quick, cover me mit those feathers.

Down come a screen, but it didn't touch me. It broke a vase. The boss said, Sophie, you haf to pray much for the business to make up for the cost of the vase.

I did, und he sold more than double the vase right away.

My boss said, I wish I had the money the vase cost, I would gif it to you for a mission-ary.

He vas always wanting to gif away the money what was spented alretty. I like to gif Jesus the first, if only a little, two cents und a prayer go a good ways.

I knowed a man what was going to Africa to preach und the Boards wont' send him. He was full mit the Holy Ghost und a love for souls, but they said he vas too old und they haf not much money. Vell, the Lord He do somethings the Boards wont' do, und He said, Sophie, I gif you work, you send that man out.

The other Boards won't take him so I send him out on the washboard. There is money in the old washboard yet. Now he do good work, save many souls, haf a good church for many years.

A little while ago Father says, Sophie, they want an organ mit that man und he got no Board behind him except your washboard. I gif you thirty days work und you buy the organ.

So I got it und when I play on my piano (washboard) here, I say they play on that organ there, und when I am tired I listen for that music und say, How those poor heathen enjoy it.

Vell, one of these days our Lord will come mit power und great glory as Brutter Paul says in Thess. 4:16, "und we shall be caught up to meet Him in the clouds." Brutter, see that you haf your hand on some sinner's shoulder und take him mit you.

I made a resolution und you know a good resolution should be like a crying baby in church—it should be carried out. Vell, my resolution vas—Oh, there vas my car, good-by. Hey, Mr. Conductor, pull the trolley, stop the car, I vant to tell you some good news.

PULPIT, POWER AND ELOQUENCE.

(See page 347.)

The sub-title is One Hundred Best Sermons of the Nineteenth Century. Though introduced by Dr. A. T. Pierson, the compilation was made by Frederick Barton on the recommendation of fourteen prominent American and two English ministers—the latter being Bishop Moule and F. B. Meyer. One sermon each is taken from a nearly equal proportion of American and foreign preachers. The book includes such famous discourses as Phillips Brooks's "The Candle of the Lord," Bushnell's "Unconscious Influence," Chalmers' "Expulsive Power of a New Affection," Channing's "Christianity a Rational Religion," Moody's "No Difference," Moseley's "Reversal of Human Judgments," and Dr. Storrs's "International Council Sermon on the Permanent Motive in Missionary Work." The collection is representative, and we do not miss any name which ought to be included.—The Congregationalist.

Religious Review of Reviews.

Conducted by J. NEWTON BROWN.

Whatever may be the faults of Emperor William, there is no doubt of his devotion to the welfare of his people. A beautiful illustration of this devotion was his expressed wish that the inhabitants of Berlin, instead of illuminating the city on his recent birthday, would use the money which might have been spent on the illumination in helping the unemployed and the needy.

* * *

Wonderful success has attended missionary work on the shore of Lake Victoria Nyanza, in Central Africa, since the martyrdom of Bishop Hannington and some of his fellow-workers. Now there are no less than 30,000 members of churches in that district, while 2,000 native evangelists are spreading the glad tidings of salvation.

* * *

The increasing interest in Bible study throughout Protestant Christendom seems to be felt at Rome. The pope has called a commission to consider all questions connected with biblical studies and to ascertain the limits of allowable freedom in biblical inquiry. It is understood, of course, that the action of the commission will be simply advisory, for how could an infallible pope need anything more?

* * *

In Madagascar, where it seemed a few years ago that the French Catholics were bent on uprooting the work of English Protestants, there has been a favorable change in the situation. The French on the island have found that the Protestants will do them no harm and so have allowed them their former liberty. The result is that some Catholic churches which were forced upon the inhabitants have been closed and people are returning to their old faith.

* * *

The principle of arbitration in the settlement of international disputes has at length been adopted by the republics of North and South America, as a part of their international law. It was with the hope that this principle might be adopted then that Secretary James G. Blaine twelve years ago secured the meeting of the International Congress of American Republics at Washington. In this hope he was disappointed. But the Pan-American Congress, recently in session at Mexico City, accepted the resolutions of the Hague Convention as international law for the Western hemisphere. This is a long step toward permanent peace between the republics of America.

* * *

Four years ago we were applauded for our disinterested and noble intervention on behalf of suffering Cuba. We thought that we deserved the praise. It was easy then for us to say, Cuba shall be free. But it does not seem very easy now to grant the Cubans that commercial independence without which they cannot maintain their freedom. Shall our national policy toward these needy and defenceless neighbors be determined by a spirit

of justice and kindness, or by the greed of a few rich corporations?

* * *

The religious building suggested for the world's fair next year, at St. Louis, is asked for by various religious bodies, having a total membership of over 25,000,000. The chairman of the committee on education for the fair desires this building because the fair should "review the triumphs of religion in all ages, set forth the present state of religion among the nations, and its influence over literature, art, commerce, government and family life." This leads the Episcopal Recorder to remark that, "If the managers of this new fair are really anxious to exhibit the influence of Christianity they can do so by keeping the gates closed on Sunday, and by keeping outside its grounds anything that is in the least degree demoralizing or suggestive of wrong." Very well, let them do this too, if they can.

* * *

By the observance of Old Folks' Day, on a certain Sunday during the past winter, at South Norwalk, Conn., many hearts were made glad and the bonds of love between the old and the young were strengthened. An invitation to the special service was extended by the King's Daughters, who called upon all of the aged people for the purpose. Carriages were provided for any of those invited who did not prefer to find their own means of conveyance. And when the service was over the Christian Endeavorers took flowers with the pastor's greetings to such as were unable to attend. In such beautiful ministries we might learn a lesson from the Mormons. I have met their pioneers on the streets of Salt Lake City, wearing tokens of appreciation, and I have seen young ladies at the great tabernacle there pin badges of honor on the coats of those who were veterans in Sunday school work. It is a custom in some Mormon communities to have two Old Folks' days a year, one at mid-winter and the other at mid-summer. On these days there is a celebration in which the old receive every attention from the middle-aged and the young.

* * *

There is no need that any follower of the "meek and lowly" one shall be deceived by the pretensions of a man so lacking in humility as the self-styled Elijah, who is otherwise known as John Alexander Dowie. His fraudulent schemes have received their first serious check in the decision of Judge Tuley, that his business must go into the hands of a receiver—a decision which he has sought to evade by settling with his brother-in-law, who brought the suit against him. But when such a man begins to lose his power his downfall is apt to be swift. A cartoon in the Ram's Horn represents him as entertaining his admirers by blowing soap bubbles. Before him is a huge wash-bowl into which they are throwing money. Overhead is an enormous bubble inscribed "Dowie's Zion." The situation is explained by the sentiment: "You furnish the soap and I'll blow the bubble."

Congress has at last enacted the law which John G. Paton, the veteran apostle to the New Hebrides, has been pleading for several years, a law prohibiting the sale or giving away of firearms, liquor or opium to the aboriginal inhabitants of those Pacific Islands, which, like the New Hebrides, are not in the possession or protection of any civilized power. Now if the law shall be enforced and if European governments will enact similar laws, a great abuse may be stopped. Oh, that the same protection might be extended to Africa! While Congress was considering this bill, two ships, having sailed from Boston with a cargo of Medford rum, were on their way to the dark continent. About 2,000,000 gallons of rum are thus sent out each year. Two missionaries took passage on one of these ships. Such a cry should be raised against this sending of rum to Africa that our government will put a stop to it.

* * *

The saloon-keepers of New York must enjoy the disagreement into which the leading temperance people of that city have fallen. Dr. C. H. Parkhurst writes a scathing letter to Mayor Low, calling upon him to execute the law requiring the saloons to close on Sunday, and saying: "There is not very much to choose between a Tammany administration that has bad principles and a reform administration that has good principles but is afraid to use them." The mayor replies that he is enforcing the law as well as he can.

There is a movement among some temperance people to have the law amended so as to permit the saloons to open a part of Sunday, in order that they may be kept closed a part of the time, instead of being open all day as at present. This is opposed by Dr. J. M. Buckley, who maintains that the saloons can be closed all day, and that, to legalize their opening in that city, would entail a wide-open policy upon other cities throughout the state. From some utterances of Bishop Henry C. Potter he is accused of having changed his attitude on the saloon question. Accordingly the bishop declares that "the only hope of reform here is in displacement by substitution," and adds: "Because this is so, the present agitation as to closed, or open, or half open saloons does not interest me in the smallest degree." This falling out of temperance workers, which lets the liquor men have their own way, is little short of criminal.

* * *

A brighter day has dawned in China. At no time since the young emperor three years ago surprised the world by issuing a series of reform edicts, has the news from China been so cheering as now. On the return of the dowager empress and her ward, the emperor, to Peking, they pursued a course toward foreigners which was without precedent in Chinese history and announced a new and liberal policy for the empire. It was significant that their journey was completed on a railway train, for it was the first time they had used one. Foreigners were permitted to view the imperial procession as it entered the capital, the diplomats were received by them with

courtesy and honor, and the ladies of the diplomatic corps were entertained by them at dinner. It is said that the dowager empress wept when she took the hand of Mrs. Conger and declared that the attack on the legations was a terrible mistake. She said that China would abandon its policy of isolation and adopt the best features of western life. Already she has issued edicts requiring that young men of the governing Manchuria race shall be educated abroad and that the binding of girls' feet shall be discouraged.

At the same time a reaction is reported all over the empire from the Boxer persecutions, and in some places there is an unparalleled demand for Bibles and Testaments.

Some of those selling them are reporting every copy sold and telegraphing large orders for more.

* * *

It is gratifying to know that most of the missionaries from our churches in heathen countries follow the example of Paul, in recognizing truth wherever they find it and in doing a constructive work. When the apostle spoke in pagan Athens, he complimented his audience upon their being "very religious," declaring that he set forth what they worshipped "in ignorance." And after he had been engaged in missionary work over three years in another heathen city, the town clerk testified that the apostle and his associates were not "blasphemers of our goddess." Secretary James L. Barton, of the American Board, who has returned from a prolonged study in Asia of the missionary work of all denominations, says in *The Outlook*: "I know of many missionaries who search the sacred writings of the people of the countries where they live in order both to understand their religion at its best and also to gather from them passages to show the people that they are not living up to the best light they already have. Within the last few months I have seen a mixed audience in India in the streets of a large city held for an hour by Christian preachers, some of whom took their theme from the Hindu sacred writings and then led their hearers over to the fuller and clearer statement of the same general truth as it is found in the Christian's Bible, or in the words of Jesus Christ. Many pressed forward to purchase a copy of the Christian's sacred book, in order that they might read and compare for themselves. . . . The missionaries do not believe that Christianity destroys a single excellence in any religion."

* * *

Speaking of the union and co-operation of Christians in foreign mission fields, Secretary J. L. Barton says that the present evangelistic movement in Japan includes "some thirty different denominations, all denominations and all nationalities working together as one body." In Ceylon he found "missionaries of all denominations, together with representatives of the Young Men's Christian Association and other Christian workers," meeting monthly "to discuss the work and plan for its best interests. In Madras, India, he found the Christian college that was founded by one

denomination receiving aid from three mission boards, and having men of different denominations in its faculty. No one familiar with the seventeenth chapter of John's gospel will set a limit to the harvest which shall follow this sowing.

* * *

Among the faces which have lately appeared on the first page of The Congregationalist are those of Henry Hopkins, of Kansas City, Mo., and of James H. Fairchild, of Oberlin. The face of the first is presented because he has been elected to the presidency of Williams College, that of the second because of his transforming influence during many years in a similar position at Oberlin. Doctor Hopkins, a Williams College graduate and a son of President Mark Hopkins, during his long pastorate at Kansas City, has given evidence of the rare and strong qualities needed in a college president. And now, in his sixty-fifth year (what about that "dead line?"), in the ripeness of his wisdom, he enters upon what seems likely to be the most fruitful work of his life.

The mention of Williams College brings to mind the father of the new president, Mark Hopkins, who honored this office for thirty-six years and did more than any other man to make that Christian college the power in the world which it has been. The late Professor Morgan, of Oberlin, another Williams College man, used to say that his fellow-student, Mark Hopkins, did more for his best development than the whole college faculty. Thus early appeared the greatness of the man who was loved and revered in his later years as the prince of American college presidents.

A fit successor to this honor among western men is the grand old man of Oberlin, who has been connected with the college in one way or another for more than sixty years, and whose presence has been a higher inspiration to many generations of students than that of any other man they have met. The homesick girl spoke for many when she said, as she saw him passing her window: "I wonder if President Fairchild knows how much more sunshine there is in the street after he has passed."

* * *

A great victory has been won by the friends of temperance in New Hampshire, where the prohibitory liquor law had long been a dead letter. In Manchester, the largest city in the commonwealth, what was practically a license system had been forced upon the people by the chief of police, who allowed sixty saloons to continue their business on condition that each of them should pay fines amounting to about \$1,000 a year. More and more the people came to feel that this disregard for the prohibitory law was essential anarchy, and at length a writ of the court was obtained compelling the chief of police to close the saloons. As the hour approached when this was to take effect, the toppers were out in force to take their farewell drinks or secure a generous supply of liquor in jugs and bottles for the "dry season." The streets in front of the saloons were thronged. A cornetist from an open chamber window played "How Dry I

Am!" The crowd below took up the words of the song and started a riot. But this was quickly put down and at the appointed hour every saloon was closed with orders to open no more. This victory at the metropolis of the Granite State encouraged temperance people and strengthened the hands of the officers in other towns. The chief of police at Nashua promptly followed the example of his Manchester neighbor.

What will be done when the flush of victory has passed remains to be seen. It will not be long before those who have now closed their saloons, if they dare to sell liquor again, will be doing so. The only way to stop liquor selling permanently is to make this business financially unprofitable. The best way to do this is probably for the state to take charge of the whole business, prohibiting all sale of liquor by others, even by druggists, and itself selling at cost whatever liquor ought to be sold. When this is done the ex-saloonkeepers will be looking for a more lucrative occupation.

* * *

Among the movements for uplifting humanity ushered in with the new century one of the most fruitful is the crusade in Great Britain for a million total abstinence pledges. The Free Church Council began to organize for this movement in December, 1900, and in many places they have had the co-operation of the Established Church. The most striking feature of the crusade has been the great demonstrations in the larger cities. These meetings have reached hundreds of thousands of people. It is reported that "in point of interest, attendance, enthusiasm and popular power," no such series of reform meetings has been held within a generation. It is a satisfaction to temperance people here that our country furnished the leading speaker, Rev. J. Q. A. Henry, and such able helpers as the First Jubilee Singers. The pledge used was the excellent one which Frances Ridley Havergal signed twenty-three years ago. It reads: "In view of the great dishonor done to our most gracious God and Saviour, and in consideration of the damage temporal and eternal to our fellow creatures through the use of strong drink, I agree to abstain from all intoxicating liquors as beverages, and to discountenance their use by others." No new temperance organization is contemplated, but an effort will be made to strengthen the existing organizations, to unify the temperance forces and to federate the churches for temperance work. According to recent reports there was a prospect of securing the million pledges. Who will start a temperance crusade in America?

What others say of The Biblical Encyclopedia and Museum, page 344:

Louis Albert Banks says: "Commentary, encyclopedia of illustrations and sermonic suggestor in one."

Christian Endeavor World: "Treasure mine for ministers."

The Advance: "Nothing equal to it."

Congregationalist: "Full, dense, rich."

Christian Advocate: "It excels almost any other."

BANKS' SERMONS.

Vol. III.

INCORPORATED WITH CURRENT ANECDOTES.

No. 3.

An Easter Sermon.

THE BURIED TREASURES OF THE SOUL.

"But he that received one went and digged in the earth, and had his Lord's money." Matthew 25: 18.

Oliver Cromwell was visiting on one occasion one of the great churches of England, when he discovered in the niches of one of its chapels a number of silver statues. "What are these?" demanded he sternly of the trembling dean who was showing him round the church. "Please your Highness," was the reply, "they are the twelve apostles." "The twelve apostles are they? Well, take them away at once, and melt them down and coin them into money, that, like their Master, they may go about doing good." Our talents were given us not for our own pleasure simply, but that we may use them for helpful service in supplying humanity's need.

The Scripture we are to study is suggestive of the fact that many people hide their talents, and bury them out of sight because they seem small and insignificant. The temptation is to feel that because one cannot do large things therefore it is not worth while to attempt to do anything. There is one point of un wisdom in this to which I think attention is not very frequently called, and that is that no man knows how great are the possibilities of development of his ability for noble service, until he has brought it to light and given it a chance for growth in the world's market-place. There have been many men and women who were hopeless about themselves so long as their talents remained buried, but who becoming aroused by some Divine hope brought their treasures to light, and found that their one talent was a seed which had the power to multiply itself when given opportunity to breathe the air, and to receive the revivifying kiss of the sunshine.

Horace Bushnell used to say that he regarded the talent of growth as the greatest talent of all. He said there were some who excelled in school, and gave the highest promise in their first efforts, but they soon reached their limit. They appeared to have all the talents, and have them in full order, but the law of growth seemed to be wanting. The capital was good enough but was so invested as to gather no interest. It seemed that their minds grew as long as their bodies did, but the growth of the brain stopped with the growth of the muscles.

But as Bushnell splendidly suggests, there is a much greater possibility for human souls who have caught the real spirit of this immortal race upon which we have entered. To such men and women force makes force. What they gather seems to enlarge their very brain. Nobody thought of them at first as having much promise. They were put down among the mediocrities. But, while the others are flag staffs only, these become trees with wide spreading branches. By and by it begins to

be seen that they move. Somebody finally speaks to them. Their sentinels are growing bigger; their opinions are getting weight; ideas are breaking in and imaginations breaking out; and the internal styles of their souls, thus lifted, lift the sense of position, and then a certain majesty of consciousness adds weight to their speech and, finally, the wonderful thing about them is that they keep growing—confounding all expectations, getting all the while more breadth and richness, and covering life even toward its close, with a certain evergreen freshness that is admirable and beautiful to behold.

Men who are disheartened before the battle opens, who bury their treasures in the earth, rather than risk them in the exchange fail to take into account the remarkable growth and development which comes to earnest souls when once they are put into action and begin to gather velocity and power in movement.

In his new book on Rome, Marion Crawford, the novelist, with that sort of poetic and prophetic insight, which is the supreme talent of the great novelist, says: "The really great man gathers power in action, the average successful man expends it." What the world is hunting for in a scientific way just now is an invention by which electricity may be gathered in a workable form, while the car or locomotive is in progress; give us that and the transportation systems of the world will be revolutionized. Whether that is ever going to be possible or not in the locomotion of railway cars, though I have no doubt it will be, it is a possibility to men and women in intellectual and moral progress. If we bring out all the treasures of the soul and yield them as living sacrifices to God, to do His will, and perform the work which needs to be done for the world's salvation, we do not lose the treasures we already have, and find ourselves bankrupt like the spendthrift, but we gather force as we go, and our power increases as we expend it with lavish hand. We gather more than we give when we give all that we have. It is the man who tries to save his life who loses it; while the man who gives his life completely, not only saves it, but infinitely enlarges and enriches it.

There is another common error which causes great unhappiness and sorrow in the world, and large waste of resources, that is the belief common among men that because a man has lost the first, and best chance for bringing his talents into action, through failure to obtain education in childhood or youth, it is not worth while to make serious effort for large achievement at a later date. And so there are many men of middle age who are the graveyards of great treasures, who compromise with fate, and settle down to a kind of work which does not satisfy them, and live and die in their discouragement. Now the

fact is that although a failure to promptly accept the first opportunity to use our talents is a serious loss, as long as God permits a man to live in this world He is constantly giving him other opportunities, any one of which if earnestly seized, and entered upon in a whole-hearted way will bring about results in glorious achievement, often far greater than the man himself, or any of his friends would believe possible.

The late Judge John Erskine of Georgia ran away from home and went to sea when he was sixteen, and not being much of a sailor was sent to the galley and made into a cook. For many years he was known as "Johnny the cook." So life went on until he was forty-five years of age. Most men at that age would have said that the wider spheres of life were forever closed, but at forty-five he began to read law, and his advance in his profession was so rapid that he was appointed to the judgeship of the United States court for the northern and southern districts of Georgia. After he had been judge for a year or two he went one day to Savannah to preside over the Federal court. One afternoon he strolled down to the docks to look at the vessels in port. The captain of one of the ships came ashore and passed the judge, giving him a sharp glance, for he retraced his steps and stared hard at the man who was enjoying the scene on the river.

"Now I'll bet that's Johnny the cook!" exclaimed the bluff old sailor.

Erskine looked at him and recognized his old captain. The two shook hands heartily, and the captain told the other how he had identified him by a scar on his face.

A brief talk about old times followed, and then the captain glanced at his former cook's clothes.

"You must have prospered in this country," he remarked. "What is your line of business?"

"There is a long story connected with that," replied the judge, "and as I have to meet an appointment now I must postpone it until I see you again. Meet me in the United States court room tomorrow morning at 10 o'clock."

The next morning at 10 o'clock Judge Erskine was on the bench in his black robe, dealing out justice to a crowd of moonshiners. In a few moments the old sea captain walked into the court room. He glanced round in a puzzled way and was evidently disappointed in not finding the man he sought. Finally he raised his eyes to the bench. For a moment he seemed dazed. He doubted his own eyes. Erskine saw him and beckoned to him to come inside the railing, which fenced off the lawyers from the spectators.

With trembling step the captain took his stand one step below the platform on which the judge sat. Erskine welcomed him cordially and during some unimportant routine business told the astonished sailor about his career in America and his elevation to the bench.

The captain was so thoroughly astonished by what he saw and heard that he seemed anxious to get away, and when he had reached the bottom step on leaving, he gave the judge a sweeping glance as he ejaculated, in a distinctly audible voice, "Only to think of it!"

There are many men and women of middle age, who in an intellectual and spiritual way, have fallen into the rut of believing that it is not possible for them to bring their talents and abilities for the best service into action. A man says, "I might have done it once, but youth is passed and it is too late." Of course the opportunities of youth have gone, but middle age has its opportunities, and old age has privileges that are all its own, and so long as we live in this life of probation it is our duty, and our holy privilege, to bring out every buried treasure of the soul and give it a chance to make itself felt in the world's work.

Men count more by the energy and whole-souled fidelity which they put into their work than they do by the number of intellectual talents originally given. One talent well used, turned over many times in the year, is better than ten talents hidden away in the attic or the cellar.

There is nothing more pathetic than to reflect on the latent and dormant powers in the Christian church today, which, if they could only have an Easter resurrection and be brought into the living treasury of the church's working capital, would speedily conquer the whole world for Christ. If each one of us will bring out of the darkness the ability to work, and bear burdens, and speak for the Lord, and bring all these idle treasures to the altar of our church, the world will stand back astonished at the wealth of spiritual resources which we have in our congregations.

I think I ought to say a word today concerning a possible application of our Scripture to the buried treasures of ability lying dormant in our national life, which needs to be thoroughly aroused to help solve the great problems of the world's civilization and of man's redemption. It will be the saddest national tragedy the world has ever seen, if the United States shall in the end listen to the counsels of cowards, or the disturbed cries of peace-loving sluggards, or the frothy appeal of time-serving politicians, and fail to rise up to the great opportunities and privileges of the present hour, and hold all the territory gathered by the national arms in the recent war, as a Providential heritage, to till in the ways of civilization until from the wilderness and the desert it shall become the garden of the Lord. God help us to hear Kipling's prophetic call to

"Take up the white man's burden—

Send forth the best ye breed—

Go, bind your sons to exile

To serve your captives' need;

To wait in heavy harness,

On fluttered folk and wild—

Your new-caught sullen peoples,

Half devil and half child.

"Take up the white man's burden—

In patience to abide,

To veil the threat of terror

And check the show of pride;

By open speech and simple,

An hundred times made plain,

To seek another's profit

And work another's gain.